

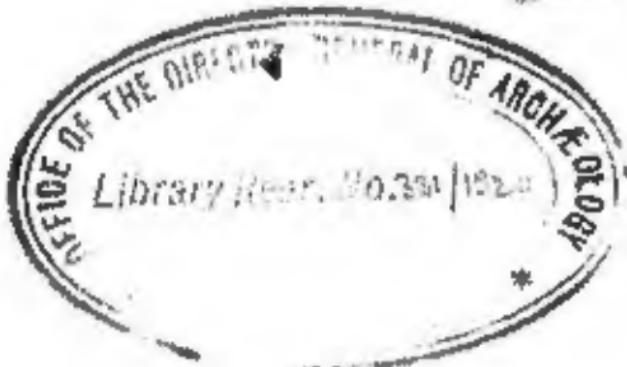
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THE GREEK ANTHOLOGY.

VOLUME I.

CHRISTIAN EPIGRAMS.
CHRISTODORUS OF THEBES IN EGYPT.
THE CYZICENE EPIGRAMS.
THE POEMS OF THE DIFFERENT ANTHOLOGIES.
THE AMATORY EPIGRAMS.
THE DEDICATORY EPIGRAMS.

VOLUME III.

THE DECLAMATORY EPIGRAMS.

VOLUME IV.

THE HORTATORY AND ADMONITORY EPIGRAMS.
THE CONVIVAL AND SATIRICAL EPIGRAMS.
STRATOS MUSA PURHILIS.

VOLUME V.

EPIGRAMS IN VARIOUS METRES.
ARITHMETICAL PROBLEMS, RIDDLES,
ORACLES.
MISCELLANIA.
EPIGRAMS OF THE PLANUDEAN ANTHOLOGY
NOT IN THE PALATINE MANUSCRIPT.

THE GREEK ANTHOLOGY

WITH AN ENGLISH TRANSLATION BY

W. B. RATON

13436

IN FIVE VOLUMES

II



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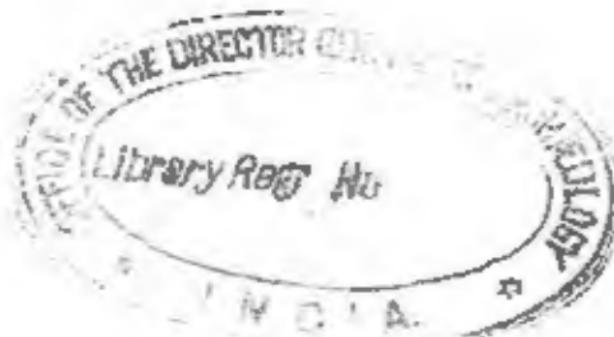
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CONTENTS

	PAGE
BOOK VII.—SEPOLCHICAL EPIGRAMS	1
BOOK VIII.—THE KETUBAMS OF SAINT GREGORY THE THEOLOGIAN	399
GENERAL INDEX	609
INDEX OF AUTHORS INCLUDED IN THIS VOLUME	515





GREEK ANTHOLOGY

BOOK VII

SEPULCHRAL EPIGRAMS

THE genuine epitaphs (those actually engraved on tombstones) in this collection are comparatively few in number. It would be easy to draw up a list of them, but I refrain from this, as there are too many doubtful cases. Those on celebrities are of course all poetical exercises in the form of epitaphs, but a considerable number of those on unknown persons are doubtless the same. In order to appreciate the Greek sepulchral epigram as it was, we should have a selection of those actually preserved on stones. Cophalas has introduced a few copied from stones (330-335, 340, 346), but Meleager, Philippus, and Agathias drew, of course, from literary and not epigraphical sources in forming their anthologies.

Nothing can be less certain than the attributions to the elder poets (Anacreon, Simonides, etc.) in this book: we may be sure that, while they published their lyrics, they did not publish collections of occasional epigrams; so that the latter are attributed to them merely by hearsay and guess-work. The authorship of the few epigrams (some very beautiful) attributed to Plato is now a matter of dispute, but I think we have no right to deny it, as they are very short and would have survived in memory. The attributions to later writers are doubtless in the main correct—the epigrams of Theocritus being included in MSS. of his works, and derived from such a MS. and not from Meleager, who does not, curiously enough, mention him in his Proem.

Here, as in Book VI, continuous portions of the three chief sources are the exception. Nos. 1-150, epigrams on famous men (chiefly poets and philosophers), could not of course comprise any such. Overlooking shorter fragments, Nos. 194-203,¹ 207-212, 248-273, 290-303, 314-318, 406-529, 535-541, 646-655, 707-740 are from Meleager's Wreath, 183-188, 232-240, 364-405, 622-645, 699-703 are from that of Philippus, and 551-614 from the Cycle of Agathias. Nos. 681-698 are by Palladas.

¹ All on animals, but in the alphabetical order of the first letters, like the fragments of Philippus' Wreath.

ΑΝΘΟΛΟΓΙΑ

Z

ΕΠΙΓΡΑΜΜΑΤΑ ΕΙΣΙΤΤΥΜΒΙΑ

1.—ΛΑΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ

Ἡρώων τὸν μοιδόν "Ιφ ἔντ παιδες" Ομηρού
ἡκαγον, εκ Μουσέων γρίφον υφημάμενον
νέκταρι δ' εἰνίλιαι Νηρηΐδες ἐχρίσαντο,
καὶ νέκυν ἀκταιγθῆκαν ὑπὲ σπιλάδι,
ὅττι Θέτιν κύδηνε καὶ νιέα, καὶ μόθον ἄλλον
ἡρώων, Ἰθακοῖ τ' ἔργματα λαρτεύδεω.
Δλαζίστη νήσων πόντῳ Ἰος, ὅττι κέκειθε
βαὶ Μουσάων ἀστέρα καὶ Χαρίτων.

2.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Τὰν μερόπων Πειθώ, τὸ μέγα στόμα, τὰν ἵσα Μούσαις
φθεγξαρέναι κεφαλάν, ὡς ξένε, Μαιονίδεω
ἄδ' Θλαχον νασῖτις "Ιον σπιλάδι" οὐ γάρ ἐν ἄλλᾳ
ἴερόν, ἄλλ' ἐν ἐμοί, πνεῦμα θανῶν ἔλιπεν,

¹ The riddle which Homer, according to the story, solved

GREEK ANTHOLOGY

BOOK VII

SEPULCHRAL EPIGRAMS

1.—ALCAEUS OF MESSENE

On Homer

In Ios the boys, weaving a riddle at the bidding of the Muses, vexed to death Homer the singer of the heroes. And the Nereids of the sea abominated him with Hector and laid him dead under the rock on the shore, because he glorified Taetis and her son and the battle-day of the other heroes and the deeds of Odysseus of Ithaca. Blessed among the islands in the sea is Ios, for small though she be, she covers the star of the Muses and Greeks.

2.—ANTHATER OF SLOON

On the Same

O STRANGER, it is granted to me, this island rock of Ios, to hold Maeonides, the Persuader of men, the mighty-voiced, who sang even as the Muses. For in no other island out in the sea did he leave, when he died, the holy breath with which he told of the almighty not guess was "What we caught we left, what we did not catch we bring," i.e. lies.

GREEK ANTHOLOGY

φινεῦμα Κροιδαο τὸ παγκρατές φῶ καὶ Ὅλυμπον 5
καὶ τὸν Λιάντος ναύμαχον εἶπε βίαν,
καὶ τὸν Ἀχιλλείοις Φαρσαλίσιν Ἐκτορα πώλοις
δοτέα Δαρδανικῷ δρυπτόμενον πεδίῳ.
εἰ δὲ διάγα κρύπτω τὸν ταλίκον, ἵσθ' ὅτι κεύθει
καὶ Θέτιδος γαμέταν ἀ βραχύβωλος Ἰκος. 10

2 π.—ΑΛΛΟ

Εἰ καὶ βαιος ὁ τύμβος, ὁδοιπόρε, μή με παρέλθῃ,
ἀλλὰ κατασπείσας, ίσα θεοῖσι σέβου
τὸν γάρ Πιερίδεσσι τετιμένον ἔξοχα Μούσαις
ποιητὴν ἐπέων θεῖον Ὁμηρον ἔχω.

3.—ΑΔΗΛΟΝ

Ἐνθάδε τὴν Ἱερήν κεφαλὴν κατὰ γαῖα καλύπτει,
ἀνδρῶν ἡρώων κοσμήτορα, θεῖον Ὁμηρον.

4.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Ἐνθάδε Πιερίδων τὸ σοφὸν στόμα, θεῖον Ὁμηρον,
ελειώδες ἀπ' ἀγχιάλῳ τύμβος ἔχει σκοπέλῳ.
εἰ δὲ διάγη γεγανῖα τόσον χάδεν ἀνέρα μῆσος,
μὴ τάδε θαυμβήσῃς, ὁ ξένε, δερκόμενος·
καὶ γάρ ἀλητεύοντα καστυγνήτη ποτε Δῆλος
μητρὸς ἀπ' ὀδίνων δέξατο Λειτοίδην. 5

BOOK VII. 2-4

nod of Zeus, and of Olympus, and of the strength of Ajax fighting for the ships, and of Hector his flesh stripped from his bones by the Thessalian horses of Achilles that dragged him over the plain of Troy. If thou marvellest that I who am so small cover so great a man, know that the spouse of Thetis likewise lies in Ilos that hath but a few crods of earth.

2.—ANONYMOUS

On the Same

WAVFAKEN, though the tomb be small, pass me not by, but pour on me a libation, and venerate me as thou dost the gods. For I hold divine Homer the poet of the epic, honoured exceedingly by the Pierian Muses.

3.—ANONYMOUS

On the Same

Here the earth covereth the sacred man, divine Homer, the marshal of the heroes.

4.—PAULUS SILENTIARIUS

On the Same

Hens the famous tomb on the rock by the sea holdeth divine Homer, the skilled mouth by which the Muses spoke. Wonder not, O stranger, as thou lookest, if so little an island can contain so great a man. For my sister Delos, while she wandered yet on the waves, received Apollo from his mother's womb.

GREEK ANTHOLOGY

5.—ΑΔΗΛΟΝ, οἱ δὲ φασὶν ΑΛΚΑΙΟΤ

Οὐδ' εἴ με χρύσειον απὸ ῥαιστῆρος² Ομηροῦ
στήσητε φλογέαιε ἐν Διὸς ἀστεροπαῖς,
οὐκ εἴμ' οὐδὲ ἔσομαι Σαλαμίνος, οὐδὲ οἱ Μέλητος
Διησαγόρου³ μὴ ταῦτ' ὅμμασιν Ἑλλὰς Ἰδρι
ἄλλου ποιητῆρι βασανίζετε τὰμὰ δέ, λοῦσαι
καὶ Χίος, Ἑλλήνων πατεῖν ἀείσετ¹ ἔπη.

6.—ANTIPATROT ΣΙΔΩΝΙΟΤ

Ἡρώων καίρυκ² ἀρετᾶς, μικάρων δὲ προφήταν,
Ἑλλάνων βιοτῷ δεύτερον μέλιον,
Μουσῶν φέγγος³ Ομηρού, ἀγγήραυτον στόμα κυσμού
παντός, πληροθία, ξεῖνε, κεκευθε κόνις.

7—ΑΛΛΟ

Ἐνθάδε θεῖος⁴ Ομηρος, δεις Ἑλλαδα πᾶσαν ἄεισε,
Θήβης ἐκγεγαῶς τῆς ἑκατονταπύλου.

8.—ANTIPATROT ΣΙΔΩΝΙΟΤ

Οὐκέτι θελγομένας, Ὁρφεῦ, δρύας, οὐκέτι πέτρας
ἀξεις, οὐθηρῶν αὐτονόμους ἀγέλας·
οὐκέτι κοιμάσεις ἀνέμων βρόμου, οὐχὶ χάλαζαν,
οὐ τιφετῶν συρμούς, οὐ παταγεῦσαν ἄλα.

¹ To call himsoif yours.

² This epigram is not meant to be sepulchral, but refers to

BOOK VII. 5-8

5.—UNCERTAIN, BY SOME ATTRIBUTED TO ALCAEUS

On the Same

No, not even if ye set me, Homer, up all of beaten gold in the burning lightning of Zeus, I am not and will not be a Salamman, I the son of Meles will not be the son of Idmesagoras, let not Grecie look on that. Tempt some oth' r poet,¹ b. it is thou, Chios, who with the Muses shant sing my verses to the sons of Hellas.²

6.—ANTIPATER OF SIDON

On the Same

O STRANGER, the sex-beat earth covers Homer, the herald of the heroes' valour, the spokesman of the gods, a second sun to the life of the Greeks, the light of the Muses, the mouth that groweth not old of the whole world.

7.—ANONYMOUS

On the Same

Hence is divine Homer, who sang of all Hellas, born in Thebes of the hundred gates.³

8.—ANTIPATER OF SIDON

On the poet Orpheus, son of Oeagrus and Calliope

No more, Orpheus, shalt thou lead the charmed oaks and rocks and the shepherdless herds of wild beasts. No more shalt thou hale to sleep the howling winds and the nail, and the drifting snow, and a statue of Homer at Salamis in Cyprus, one of the towns which claimed his parentage.

¹ i.e. Egyptian Thebes, which also claimed to be his birth-place.

GREEK ANTHOLOGY

ώλεο γάρ σὲ δε πολλὰ κατωδύραιτο θύγατρες

Μημασύνας, μάτηρ δὲ ἔχοχα Καλλιόπη.

τὶ φθιμένοις στοναχευμένην ἐφ' υἱίσιν, ἀνιεὶς ἀλαλκεῖν
την παῦδων Ἀλάην οὐδε θεοῖς δυναμις;

9.—ΔΑΜΑΓΗΤΟΤ

Όρφεα Θρησκίησι παρὰ προμολῆσιν Ὄλύμπου
τυμβος ἔχει, Μούσης νίσια Καλλιόπη,
φὲ δρύνεις οὐκ ἀπιθησαι, ὅτι σὺν ἄμ' ἑσπερτα πέτρη
ἀψυχοτ. Θηρῶν θὲ ὄλονυμαν ἀγέλα,
δε ποτε καὶ τελετὰς μυστηριδας εὑρετο Βάκχον,
καὶ στιχον ἡρφφ ζευκτὸν ἔτευξε ποδί,
δε καὶ ἀμειλικτοο βαρυ Κλυμενιο μοῆμα
καὶ τον ἀκήλητον θυμὸν θελξε λυρφ.

10.—ΑΔΗΔΟΝ

Καλλιόπης Ὅρφηα καὶ Οἰάγροιο θανόντα
ἐκλαυσαν ξανθαὶ μυρία Ηιστονίδες
στικτοις δὲ ἡμαξαντο βραχιονας, ἐμφύμελαινη
δευόμενας σκοδῇ Θητείκιον πλόκαμον·
καὶ δὲ αὗται στοναχεῦντε σὺν εὐφορμιγγι λυκείφ
ἴροηξαν Μοῦσαι δάκρυα Ηιερίδες,
μυρομεναι τον ἀσιδοτ ἐπωδυραιτο δὲ πέτραι
καὶ δρύες, οἵ ἐρατῇ τὸ πρω θελγε λύρρ.

11.—ΑΣΚΛΗΠΙΑΔΟΤ

Ο γλυκὺς Ἡρίνης οὗτος τόπος, οὐχὶ πολὺτ μέν,
άτι δι παρθενικάς ἐγνακαιδεκτενη,

BOOK VII. 8-11

the roaring sea. For dead thou art; and the daughters of Mnemosyne bewailed thee much, and before all thy mother Caliope. Why sag! we for our dead sons, when not even the gods have power to protect their children from death?

9.—DAMAGETUS

On the Same

The tomb on the Thracian skirts of Olympus holds Oryneus, son of the Muse Calliope; whom the trees disdained not and the lifeless rocks followed, and the herds of the forest beasts, who discovered the mystic rites of Bacchus, and first barked verse in hoarse feet, who charmed with his lyre even the heavy sense of the implacable Lord of Hell, and his unyielding wrath.

10. ANONYMOUS

On the Same

The fair-haired daughters of Bistonia shed a thousand tears for Orpheus dead, the son of Calliope and Oenurus, they stained their tattooed arms with blood, and dyed their Thracian locks with buck ashes. The very Muses of Pieria, with Apollo, the master of the cithara, burst into tears mourning for the singer, and the rocks mourned, and the trees, that erst he charmed with his lovely lyre.

11.—ASCLEPIADES

On Erimma (inscribed on a Volume of her Poems)

This is the sweet work of Erimma, not great indeed in volume, as being that of a maiden of nineteen

GREEK ANTHOLOGY

ἀλλ' ἔτέρων πολλῶν δινατότερος εἰ δὲ Ἀΐδας μοι
μὴ ταχὺς ἥλθε, τίς δὲ ταλίκον ἔσχ' ὄνομα,

J. H. Merivale, in *Collections from the Greek Anthology*,
1833, p. 205, J. A. Symonds the younger, in *Saintsbury's Greek Poets*, II. p. 303.

12.—ΑΔΙΛΩΝ

"Ἄρτι λαχευομένην σε μέλισσοτόκων ἔσπειρον,
ἄρτι δὲ κυκνειφ φθεγγομένην στυματι.
ἴλασεν εἰς Ἀχέροντα διὰ πλατὺ κῦμα καμύντων
Μοῖρα, λινοκλώστου δεσποτις ἥλακιτης
σὸς δὲ ἐπέων, "Ηριννα, καλὸς πόνος οὗ σε γεγυωτεῖ
φθίσθαι, ἔχειν δὲ χοροὺς ἄμμιγα Πιερίσιν.

13.—ΛΕΠΝΙΔΟΤ, οἱ δὲ ΜΕΛΕΑΓΡΟΥ

Παρθενικάν νεασιδον ἐν ὑμοπόδοισι μέλισσαν
"Ηρινναν, Μουσῶν ἄνθεα δρεπτομέναν,
"Ἄδας εἰς ὑμέναιον ἀνάρπασεν. ή ἡ τόδ' ἔμφρων
εἰπ' ἀτυμως ἀ παῖς. "Βάσκανος ἔστι", "Ἄδα."

14.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΤ

Σαπφό τοι κεύθεις, χθὼν Αἰολή, τὰν μετὰ Μούσαις
ἀθανάταις θνατὰν Μούσαν ἀειδομέναν,
ἀν Κύπριος καὶ Ἐρωτικού συνάμ' ἔτραφον, ἀς μέτα Πειθῶ
ἔπλεκεν ἀειζώνων Πιερίδων στέφανον,
Ἐλλαδε μέν τέρψιν, σοὶ δὲ κλέος. ὁ τριέλικτον
Μοῖραι δινεῦσας νῆμα κατ' ἥλακάτας,
πῶς οὐκ ἐκλωσασθε πανυφθιτον ὦμαρ ἀοιδῷ
ἀφθιτα μησαμένῳ δώρῳ Ἐλικωνιάδων,

A. Lang, *Grass of Parnassus*, ed. 2, p. 173.

BOOK VII. 11-14

but greater in power than that of many others. If Death had not come early to me, who would have had such a name?

12.—ANONYMOUS

On the Name

Joar us thou wast giving birth to the sprung of thy honeyed hymns, and beginning to sing with thy swan-like voice, late mistress of the distaff that spins the thread, bore thee over the wide lake of the dead to Acheron. But the beautiful work Erima, of thy verse cries aloud that thou art not dead, but fearest in the dance of the Muses.

13. LEONIDAS on MELEAGER

On the Name

As Erima, the maiden honey-bee, the new singer in the poets quire, was gathering the flowers of the Muses, Hades carried her off to wed her. That was a true word, indeed, the girl spoke when she lived "Hades, thou art an envious god."

14.—ANTIPATER OF SIDON

On Sappho

O ARIANIAN land, thou coverest Sappho, who with the immortal Muses is celebrated as the mortal Muse, whom Cypris and Eros together reared, with whom Peitho wove the undying wreath of song, a joy to Helias and a glory to thee. O ye Fates twirling the triple thread on the spindle, why spun ye not an everlasting life for the singer who devised the deathless gifts of the Muses of Helicon?

GREEK ANTHOLOGY

15.—ANTIPATROT

Ούνομά μεν Σαπφω. τόσσου δὲ υπερέσχαν ἀοιδᾶν
θηλεῖαν, ἀνδρῶν δσσου δὲ Μαιονίδας.

16.—ΠΙΝΤΤΟΤ

Οστέα μὲν καὶ κωφον ἔχει τάφος ούνομα Σαπφοῦς·
αἱ δὲ σοφαὶ κείησε ρήσιες ἀθάνατοι.

17.—ΤΤΑΛΙΟΤ ΛΛΤΡΕΑ

Λιόλικοι παρὰ τύμβον ἴων, ξενε, μὴ με θαυμοῦσαν
τὰν Μυτιληναίαν ἔνεπ' ἀοιδοπόλον
τόνδε γὰρ ἀνθρώπων ἔκαμον χέρες ἔργα δὲ φωτῶν
ἔει ταχινὴν ἔρρει τούτῳδε ληθεδόνα.
ἳν δέ με Μονσάων ἐπάσηρε χάρει, ὃν ἀφ' ἐκάστης 5
δαιμονος ἄνθος ἐμῇ θῆκα παρ' ἐννεάδι,
γυναστειαὶ δέ Ἀΐδεω σκότου ἔκφυγον· οὐδέ τις ἔσται
τῆς λυρικῆς Σαπφοῦς νόνυμος ἡβλος.

18.—ANTIPATROT ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Αινέρα μὴ πέτρη τεκμαίρεο. λειτὸς δὲ τύμβος
οὐφθῆναι, μεγάλον δὲ στέα φωτὸς ἔχει.
εἰδήσεις Ἀλκιμᾶνα, λύρης ἐλατῆρα Λακαίνης
ἴξοχον, δι Μονσέων ἐννέα ἀριθμὸς ἔχει
κεῖται δὲ ἡ πείροις διδύμοις ἔρις, εἴθ' διγε Λυδός, 5
εἴτε Λακων' πολλαὶ μητέρες ὑμνοπόλεων.

BOOK VII. 15-18

15.—ANTIPATER

On the Name

My name is Sappho, and I excelled all women in song as much as Maenades excelled men.

16.—PINYTUS

On the Name

The tomb holds the bones and the dumb name of Sappho, but her skilled words are immortal.

17.—TULLIUS LAURAS

On the Name

Wisen thou paskest, O stranger, by the Aeolian tomb, say not that I, the Lesbian poetess, am dead. This tomb was built by the hands of men, and such works of mortals are lost in swift oblivion. But if thou enquirest about me for the sake of the Muses, from each of whom I took a flower to lay beside my nine flowers of song,¹ thou shalt find that I escaped the darkness of death, and that no sun shall dawn and set without memory of lyric Sappho.

18.—ANTIPATER OF THRESSALONICA

On Aleman

Do not judge the man by the stone. Simple is the tomb to look on, but holds the bones of a great man. Thou shalt know Aleman the supreme striker of the Laconian lyre, possessed by the nine Muses. Hero reateth he, a cause of dispute to two continents, if he be a Lydian or a Spartan. Minstrels have many mothers.

¹ i.e. books of verse.

GREEK ANTHOLOGY

19.—ΛΕΩΝΙΔΟΤ

Τὸν χαρίεντ' Ἀλκμάνα, τὸν ὑμητῆρ' ὑμεταίσιν
κύκινον, τὸν Μουσῶν ἄξια μελψιμενον.
τύμβος ἔχει, Σπάρτας μεγαῖλαν χωριό. ταῦθ' ὅ γε λαῦθος
ἄχθος ἀπαρρίψας οἴχεται εἰς Ἀΐδαν.

20.—ΑΔΕΙΣΠΟΤΟΝ

Ἐσβέσθης, γηραιε Σοφόκλεες, ἄνθος ἀοιδῶν,
αἰνωπὸν Βακχού βοτρυκ ἐρεπτόμενος.

21.—ΣΙΜΙΟΤ

Τὸν σὲ χοροῖς μέλψαντα Σοφοκλέα, παῖδα Σοφίλλου,
τὸν τραγικοὺς Μουσῆς ἀστέρα Κεκρόπιον,
πολλάκις δὲν θυμέλησι καὶ ἐν σκηνῆσι τεθηλῶς
βλαισος Ἀχαρνίτης κισσὸς ἔρεψε κόμην,
τύμβος ἔχει καὶ γῆς ὀλυγον μέρος· ἀλλ' ὁ περισσὸς ἡ
αἰδὼν ἀθανάταις δέρκεται ἐν σελίσιν.

22.—ΤΟΥ ΑΥΤΟΥ

Ἔρέμ' ὑπὲρ τύμβοιο Σοφοκλέος, ἥρέμα, κισσέ,
ἐρπιζοις, χλοεροῖς ἐκπροχέων πλακάμους,
καὶ πέταλοι πάντη θάλλοι ρόδου, ἢ τε φιλορρᾶξ
ἀμπέλοις, ὑγρὰ πέριξ κλῆματα χειναμένη,
εἶνεκεν εὐεπίτης πινυτόφρονος, ἢν ὁ μελιχρός
ἥσκησ' ἐκ Μουσέων ἀμμυγα καὶ Χαρίτων.

3

BOOK VII. 19-22

19.—LEONIDAS (OF ALEXANDRIA?)

On the Same

AICHAN the graceful, the swan-singer of wedding hymns, who made music worthy of the Muses, lieth in his tomb, a great ornament to Sparta, or perhaps at the last he threw off his burden and went to Hades.

(*The last couplet is quite obscure as it stands.*)

20.—ANONYMOUS

On Sophocles

Thy light is out, aged Sophocles, flower of poets, crowned with the purple clusters of Bacchus.

21.—SIMIAS

On the Same

O Sophocles, son of Sophillus, singer of choral odes, Attic star of the tragic Muse, whose locks the curving ivy of Achairae often crowned in the orchestra and on the stage a tomb and a little portion of earth hid thee, but thy exquisite life shines yet in thy immortal pages.

22.—BY THE SAME

On the Same

Gently over the tomb of Sophocles, gently creep, O ivy, flinging forth thy green curls, and all about let the petals of the rose bloom, and the vine that loves her fruit shed her pliant tendrils around, for the sake of that wise-hearted beauty of diction that the Muses and Graces in common bestowed on the sweet singer.

GREEK ANTHOLOGY

23.—ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΤ

Θάλλοι τετρακόρυμβοι, Ἀνάκρεον, ἀμφὶ σὲ κισσός,
 ἀβρά τε λειμωνῶν πορφυρέων πέταλα·
 πηγαὶ δὲ ἀργυρόσειτος ἀναθλίβωντα γῆλακτος.
 εὐώδεις δὲ μπὸ γῆς ἡδὺ χέοιτο μέθυ,
 δύφρα κέ τοι σπαδιή τε καὶ δατέα τέρψιν ἄριται, 6
 εἰ δὴ τις φθιμένοις χρίμπτεται εὔφροσυνα.

23 a.—ΕΙΣ ΤΟΝ ΑΥΤΟΝ

Ω τὸ φίλον στέρξας, φίλε, βάρβιτον, ὁ σὸν ἀσιδᾶ
 πάντα διαπλωσας καὶ σὸν ἔρωτι βίον.

24.—ΣΙΜΠΝΙΔΟΤ

Ημερὶ πανθέλετερα, μεθυτροφε, μῆτερ δπώρας,
 οὖλης ἡ σκολιὸν πλέγμα φύεις Ἐλικος,
 Τηῖοι θιθήσειας Ἀνακρείοντος ἐπ' ἄκρῃ
 στῆλῃ καὶ λεπτῷ χώματι τοῦδε ταφου,
 ως δὲ φιλάκρητός τε καὶ αἰνοβαρῆς φιλοκώμοις 5
 πανυχίσων κρούων τὴν φιλόπαιδα χέλυν,
 κήν χθονὶ πεπτησο, κεφαλῆς ἐφύπερθε φέροιτο
 ἀγλαὸν ὥραιῶν βότρυν ἀπ' ἀκρεμονῶν,
 καὶ μιν ἀεὶ τέγγυοι νοτερη δρόσος, ἡς δὲ γεραιὸς
 λαροτερον μαλακῶν ἐπιτεν ἀκ στομάτων, 10

25.—ΤΟΥ ΑΥΤΟΥ

Οὗτος Ἀνακρεόντα, τὸν ἀφθιτον εἶνεκα Μουσέων
 ὑμνοπόλον, πάτρης τυμβος ἐδεκτο Τέω,

BOOK VII. 23-25

23.—ANTIPATER OF SIDON

On Anacreon

LET the four-clustered ivy, Anacreon, flourish around thee, and the tender flowers of the purple meadows, and let fountains of white milk bubble up, and sweet-smelling wine gush from the earth, so that thy ashes and bones may have joy, if indeed any delight toucheth the dead.

23 n.—ANONYMOUS

On the Same

O dearest who didst love the clear Inte, O thou who didst sail through thy whole life with song and with love.

24.—SIMONIDES (?)

On the Same

O VINE who rootest all, nurse of wine, mother of the grape, thou who dost put forth thy web of curving tendrils flourish green in the fine soil and climb up the pillar of the grave of Teian Anacreon, that he, the reveller heavy with wine, playing all through the night on his lad-loving lyre, may even as he lies low in earth have the glorious ripe clusters hanging from the branches over his head, and that he may be ever steeped in the dew that scented the old man's tender lips so sweetly.

25.—BY THE SAME (?)

On the Same

In this tomb of Teos, his home, was Anacreon laid, the singer whom the Muses made deathless, who

GREEK ANTHOLOGY

δε Χαρίτων πνείοντα μέλη, πνείοντα δ' Ἐρώτων,
τον γλυκὺν δὲ ταίδεν ἡμερον ἥρμόσατο.
μοῖνος δ' εἰν Ἀχέροντι βαρύνεται, οὐχ δτε λείπων 5
ἡλίου. Ληθῆς εὐθιεδ' ἔκυρσε δομῶν
ἀλλ' δτε τον χαρίεντα μετ' ἡθεασι Μεγιστέα,
καὶ τον Σμερόβιον Ήρῆκα λέλοπτε πόθον.
μολπῆς δ' οὐ λιγει μελιτερπέος, ἀλλ' ἐτ' ἐκτίγον
Βιρβίτου οὐδε βανὸν εύνασεν εἰν Ἀΐδη. 10

26.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Εἶνε, ταφον παρὰ λιτὸν Ἀνάκρειοντος ὑμείων,
εἰ τὲ τοι ἐκ βιβλων ἥλθεν δράν δφελοε.
σπεῖσον ἐμῆ σποδιῆ σπεῖσον γανος, δφρα καν σίνφ
δστέα γηθήσῃ ταμὰ νοτιζόμενα,
ὡς ὁ Διωνύσου μεμέλημένος ευάσι κώμοις. 5
εἰς ὁ φιλακρῆτον σύντροφοτ ἥρμονιτη
μηδε καταφίμενος Βικχου διχα τοῦτον ὑποίσε
τον γηνεὴ μεροπῶν χώρου ὀφειλόμενον.

27.—ΤΟΥ ΛΥΤΟΥ

Εἶη δὲ μακάρεσσιν, Ἀνάκρεον, εὐχος Ἰάνων,
μῆτ' ἑρατῶν καμῷα ἀνδιχα, μῆτε λύρης
ὑγρὰ δὲ δερκομένοισιν ἐν δημασιν οὐλον ἀειδεις,
αιθύσσων λιπαρῆς ἀνθος ὑπερθε κόμης,
ἡὲ πρὸς Εύρυπιλην τε-ραμμένος, ἡὲ Μεγιστῆ, 5
ἡ Κικονα Ήρῆκος Σμερδιων πλόκαρον,
ἥδι μεθι βλύξαν, ἀμφιθροχος εἴματα Βακχο,
ἄκρητον λείβων νέκταρ ἀπὸ στολιδων.
τρισσοῖς γάρ, Μούσαισι, Διωνυσῳ καὶ Ἐρώτῃ,
πρέσβιν, κατεσπείσθη πᾶς ὁ τεος βιοτος. 10

BOOK VII. 25-27

set to the sweet love of lads measures breathing of the Graces, breathing of Love. Alone in Acheron he grieves not that he has left the sun and dwelleth there in the house of Lethe, but that he has left Megisteus, graceful above all the youth, and his passion for Thracian Smerdies. Yet never doth he desist from song delightful as honey, and even in Hades he hath not laid that lute to rest.

26.—ANTIPATER OF SIDON

On the Same

STRANGER who passest by the simple tomb of Anacreon, if any profit came to thee from my books, pour on my ashes, pour some drops, that my bones may rejoice refreshed with wine, that I who delighted in the loud-voiced revels of Dionysus, I who dwelt amid such music as loveth wine, even in death may not suffer without Bacchus my sojourn in this land to which all the sons of men must come.

27.—BY THE SAME

On the Same

ANACREON, glory of Ionia, mayest thou among the dead be not without thy beloved revels, or without thy lyre, and still mayest thou sing with swimming eyes, shaking the entwined flowers that rest on thy esenenead hair, turned towards Rurypyle, or Megisteus, or the locks of Thracian Smerdies, spouting sweet wine, thy robe drenched with the juice of the grape, wringing untempered nectar from its folds. For all thy life, O old man, was poured out as an offering to these three, the Muses, Bacchus, and Love.

GREEK ANTHOLOGY

28.—ΑΔΕΞΠΟΤΟΝ

Ω βένε, τόνδε τάφον τὸν Ἀνακρέοντος ἀμείβων,
σπεῖσσον μοι παριων· εἰμὶ γὰρ οἶνοπότης.

29.—ΑΝΓΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Εῦδεις ἐν φθιμένοισι, Ἀνάκρεον, ἐσθλὰ πονήσας,
εῦδει δ' οὐ γλυκερὴ γυκτιλάλοις κιθάρῃ
εῦδει καὶ Σιδροῖς, τὸ Πύθων ἔαρ, φί σὺ μελίσθωι
βάρβιν' ἀνεκρούοι νέκταρ ἐναρμόνιον.
ἡθεων γὰρ Ἐρωτος ἔφυσ σκοπός· εἰς δὲ σὲ μοῦνον 5
τόξα τε καὶ σκολιάς εἶχεν ἑκηβολίας.

30.—ΤΟΥ ΑΥΤΟΥ

Τύμβος Ἀνακρέοντος· ὁ Τηῖος ἐνθάδε κύκνος
εῦδει, χῇ παιδῶν ζωροτάτη μανίη.
ἄκμῆν οι λυρόεν τι μελίζεται ἀμφὶ Βαθύλλῳ
ἴμερα, καὶ κισσοῦ λευκὸς δδωδε λίθος.
οὐδὲ Ἀιδῆς σοι ἔρωτας ἀπέσβεσσεν, ἐν δ' Ἀλχέροντος 5
διν δλος ὡδίνεις Κύπριδι θερμοτέρη.

31.—ΔΙΟΣΚΟΡΙΔΟΤ

Σμερδίη ὡ ἐπὶ Θρηκὶ τακεὶς καὶ ἐπ' ἔσχατον δστεῦν,
κέφροι καὶ πάσης κοίρανε πανυγχίδος,

BOOK VII. 28-31

28.—*ANONYMOUS*

On the Same

O STRANGE, who passest this tomb of Anacreon
pour a libation to me in going by, for I am a wine-
bibber

29 ANTIPATER OF SIDON

On the Same

Thou sleepest among the dead, Anacreon, thy
good day's labour done, thy sweet lyre that talken
all through the night sleepeth too. And Smerdis
sleeps, the spring-tide of the Loves, to whom, striking
the lyre, thou maddest music like unto nectar. For
thou wast the target of Love, the Love of lads, and
to shoot thee alone he had a bow and subtle archer
craft.

30.—*BY THE SAME*

On the Same

THIS is Anacreon's tomb, here sleeps the Tern
swan and the untempered madness of his passion
for lads. Still singeth he some song of longing to
the lyre about Bathylus, and the white marble is
perfumed with ivy. Not even death has quenched
thy loves, and in the house of Acheron thou sufferest
all thorough thee the pangs of the fever of Cyprus.

31.—*DIOSCORIDES*

On the Same

O ANACREON, delight of the Muses, lord of all
revels of the night, thou who wast melted to the

GREEK ANTHOLOGY

τερπνότατε Μούσησιν Ἀνάκρεον, ὃ πὲ Βαθύλλω³
χλωρὸν ὑπὲρ κυλίκων πολλάκις δάκρυ χέας,
αὐτόμαται τοι κρῆναι ἀναβλύζοιεν ἀκρήτου,
κήκ μακάρων προχοαὶ νέκταρος ἀμφροσίου·
αὐτόματοι δὲ φέροιεν ζευ, τὸ φιλέσπερον ἄνθος,
κῆποι, καὶ μαλακὴ μύρτα τρέφοιτο δροσφρ
δύφρα καὶ ἐν Δηοῦντι οἰνωμένος ἀβρὰ χορεύσῃ,
βεβληκὼς χρυσέην χεῖρας ἐπ' Κύρυππλην.¹⁰

32.—ΙΟΤΑΙΑΝΟΤ ΛΠΟ ΤΗΑΡΧΩΝ ΛΙΓΤΠΤΟΥ

Πολλάκι μὲν τόδ' ἀεισα, καὶ ἐκ τύμβου δὲ βοήσω·
“ Πίνετε, πρὶν ταύτην ἀμφιβάλησθε κύνων.”

33.—ΤΟΥ ΑΥΤΟΥ

α. Πολλὰ πιῶν τέθηκας, Ἀνάκρεον. β. Ἀλλὰ
τρυφήσας·
καὶ σὺ δὲ μὴ πίνων ἔξαι εἰς Ἀΐδην.

34.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Πιερικὰν σᾶλπογγά, τὸν εὐαγέων βαρὺν δμυων
χαλκευτάν, κατέχει Πίνδαρον ἀδε κόντε,
οὐ μέλος εἰσατῶν φθέγξαιο κεν, ὡς ἀπὸ Μιουσῶν
ἐν Κάδμοι θαλάμοις σμῆνος ἀπεπλασατο.

BOOK VII. 31-34

marrow of thy bones for Thracian Smerdis, O thou who often bending o'er the cup didst shed warm tears for Bathylus, may founts of wine bubble up for thee unbidden, and streams of ambrosial nectar from the gods; unbidden may the gardens bring thee violets, the flowers that love the evening, and myrtles grow for thee nourished by tender dew, so that even in the house of Demeter thou mayest dance delicately in thy ciris, holding golden Euryppyle in thy arms.

32.—JULIANUS, PREFECT OF EGYPT

On the Same

Often I sing this, and I will cry it from the tomb,
"Drink ere ye put on this garment of the dust."

33.—BY THE SAME

On the Same

A. "You died of drinking too much, Anacreon."
B. "Yes, but I enjoyed it, and you who do not drink
will come to Hades too."

34.—ANTIPATER OF SIDON

On Pindar

This earth holds Pindar, the Pierian trumpet, the
heavily smiting smith of well-outlined hymns, whose
melody when thou nearest thou wouldest exclaim that
a swarm of bees from the Muses fashioned it in the
bridal chamber of Cadmus.

GREEK ANTHOLOGY

35.—ΛΕΙΩΝΙΔΟΤ

Ἄρμενος ἦν ξείναισιν ἀνὴρ ὅδε καὶ φίλος αστοῖς,
Πίνδαρος, εὐφάνων Πιερίδων πρύπολος.

36.—ΕΡΤΚΙΟΤ

Αἰεὶ τοι λιπαρῷ ἐπὶ σήματι, δῖς Σοφόκλεις,
σκηνίτης μαλακοὺς κισσὸς ἄλοιτο πόδας
αἰεὶ τοι βιούπαισι περιστάζοιτο μελίσσαις
τύμβος, "Τυμηττέιρ λειβόμενος μέλιτι,
ὡς ἂν τοι βείη μὲν ἀει γάνος" Ατθίδι δέλτῳ
κηράς, ὑπὸ στεφάνωις δ' αἰὲν ἔχης πλοκίμους. 5

37.—ΔΙΟΣΚΟΡΙΔΟΤ

α. Τύμβος δδ' εστ', ὕνθρωπε, Σοφοκλέος, διν παρὰ
Μουσέων
ἱρῆν παρθεσίην, ἵερὸς ὅν, ἔλαχον·
δι με τὸν ἐκ Φλιοῦντος, ἐτι τρίβολον πατέοντα,
πρίνινον, ἐς χρύσεον σχῆμα μεθηρυόσσατο,
καὶ λεπτὴν ἐνέδυσεν ἀλουργύδαν· τοῦ δὲ θανόντος δ
εῦθετον ὄρχηστὴν τῇδ' ἀνέπαυσα πόδα.

¹ A machine for threshing, like a mortow.

BOOK VII. 35-37

35.—LEONIDAS

On the Same

CONGENIAL to strangers and dear to his countrymen
was this man, Pindar, the servant of the sweet-voiced
Muses.

36.—ERYCIAS

On Sophocles

Even, O divine Sophocles, may the ivy that adorns
the stage dance with soft feet over thy polished
countenance. Ever may the tomb be encompassed by
bees that below it, the children of the ox, and drip
with honey of Hymettes, that there be ever store of
wax flowing for bees to spread on thy Attic writing
tablets, and that thy locks may never want a wreath.

37.—DIOSCORIDES

On the Same

(*A statue of a Satyr is supposed to speak*)

A "This is the tomb of Sophocles which I, his
holy servant, received from the Muses as a holy
trust to guard. It was he who, taking me from
Phlius where I was carved of holly-oak and still trod
the tribulum,¹ wrought me into a creature of gold
and clothed me in fine purple.² On his death I ceased
from the dance and rested my light foot here."

¹ i.e. from the rude Satyric drama he evolved Attic
tragedy a very exaggerated statement.

GREEK ANTHOLOGY

β. "Ολβιος, ὡς ἀγνήν ἐλαχες στάσιν ή δ' ἐνὶ χερσὶν
κούριμος, ἐκ ποίης ήδε διδασκαλίης;

α. Εἴτε σοι Ἀντιγόνην εἰπεῖν φίλον, οὐκ ἀν ἀμάρτοις,
εἴτε καὶ Ἡλέκτραν ἀμφότεραι γὰρ ἄκροι. 10

38.—ΔΙΟΔΩΡΟΤ

Θεῖος Ἀριστοφάνευς ὑπ' εμοὶ νέκυν· εἰ τίνα πεύθῃ,
κωμικός, ἀρχαίης μνᾶμα χοροστασίης.

39.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ο τραγικὸν φόνημα καὶ ὁφρυόεσσαν ἀοιδὴν
πυργώσας στιβαρῇ πρῶτος ἐν εὐεπίῃ,
Αἰσχύλος Ἑύφορίωνος, Ἐλευσινίης ἐκάς αἶης
κεῖται, κυδαίνων σῆματι Τρινακρίην.

40.—ΔΙΟΔΩΡΟΤ

Αἰσχύλους ήδε λέγει ταφίη λίθος ἐνθάδε κεῖθας
τὸν μέγαν, οἰκεῖης τῇλ' ἀπὸ Κεκροπίης,
λευκὰ Γέλα Σικελοῦ παρ' ὕδατα τίς φθονος, αλαῖ,
Θησεῖδας ἀγαθῶν ἔγκοτος αὖν ἔχει;

41.—ΑΔΕΞΙΠΟΤΟΝ

*Α μάκαρ ἀρβροσίγροι συνέστε. φίλτατε Μούσαι,
χαῖρε καὶ εἰν Ἀΐδεω δωματί, Καλλίμαχε.

BOOK VII. 37-41

B. "Blessed art thou, how excellent thy post! And the mask of a girl in thy hand with shaven hair as of a mourner, from what play is she?" A "Say Antigone if thou wilt, or say Electra, in either case thou art not wrong, for both are supreme."¹

38.—DIODORUS

On Aristophanes

Divine Aristophanes lies dead beneath me. If thou askest which, it is the comic poet who keeps the memory of the old stage alive.

39.—ANTIPATER OF THESSALONICA

On Aeschylus

Here, far from the Attic land, making Sicily glorious by his tomb, lies Aeschylus, son of Euphorion, who first built high with massive eloquence the diction of tragedy and its beathing song.

40.—DIODORUS

On the Same

This tombsite he says that Aeschylus the great lies here, far from his own Attica, by the white waters of Sicilian Gelas. What spiteful grudge against the good is this, alas, that ever besets the sons of Theseus?

41.—ANONYMOUS

On Callimachus

HAIL blessed one, even in the house of Hades, Callimachus, dearest companion of the divine Muses.

¹ The Satyr would have carried the mask of Sophocles best creation.

GREEK ANTHOLOGY

42.—ΑΛΛΟ

Ἄλλα μέγα Βαττιάδας σοφοῦ περίπνιστοι δυειαρ,
 ή ρ' ὅτεον κεριων, οὐδ' ἐλέφαντος ἔης
 τοῖα γὰρ ἄμμιν ἔφηνας, ἀτ' οὐ πάρος ἀνέρες ἴδμεν,
 ἀμφὶ τε ἀθανάτους, ἀμφὶ τε ἡμιθέους,
 εὗτέ μιν ἐκ Λιβύης ἀναείρας εἰς Ἑλικῶνα
 ἤγαγες ἐν μέσσαις Πιερίδεσσι φέρων
 αἱ δέ οἱ εἰρομένῳ ἀμφὶ ἀγυγίων ὥρώων
 Άλτια καὶ μακάριων εἶρον ἀμειβόμεναι.

5

43.—ΙΩΝΟΣ

Χαῖρε μελαμπετάλοιε, Εὔρυπίδη, ἐν γυαλοῖσι
 Πιερίας τὸν δὲ νικτὸς ἔχων θάλαμον
 ισθι δὲ ὑπὸ χθονὸς ὡν, δῆτι σοι κλέος ἀφθιτον ἔσται
 Ίσον Ὁμηρεῖσις ἀνάσιοις χάρισι.

J. A. Symonds, *Like younger, Studies of the Greek Poets*, II. 302.

44.—ΙΩΝΟΣ

Εἴ καλ δακρυθεῖτ, Εὔρυπίδη, εἶλέ σε πότμος,
 καὶ σε λυκορραΐσται δεῖπνον ἔθεντο κύρες,
 τὸν σκηνῆ μελίγηρυν ἀηδόνα, κύσμον Ἀθηνῶν,
 τὸν σοφιη Μουσέων μιξάμενον χάρετα,
 ἀλλ' ἔμολες Πελλαίουν ὑπ' οἵροιν, ὡς ἂν ὁ λάτρεις
 Πιερίδων ναύης ἀγχόθι Πιερίδων.

5

BOOK VII 42-44

42.—ANONYMOUS

On the Acta (Origins) of the Name

All great and renowned dream of the skilled son
of Battus,¹ verily thou wast of Lorn, not of ivory, for
thou didst reveal things to us touching the gods and
demi-gods which never man knew before, then when
catching him up thou didst bear him from Libya to
Heacon, and didst set him down in the midst of the
Muses. And there as he wove the Origins of
primeval heroes they in turn wove for him the
Origins also of the gods.

43.—ION

On Euripides

Hail, Euripides, dwelling in the chamber of eternal
night in the dark-roined valleys of Pieria! Know,
though thou art under earth, that thy renown shall
be everlasting, equal to the perennial charm of
Homer.

44.—BY THE SAME

On the Name

Thought a tearful fate befel thee, O Euripides,
devoured by wolf-hounds, thou, the honey-voiced
nightingale of the stage, the ornament of Athens,
who didst mingle the grace of the Muses with
wisdom, yet thou wast laid in the tomb at Pella,
that the servant of the Pierian Muses should dwell
near the home of his mistresses.

¹ Callinachus claimed that the Muses revealed the matter
of the poem to him in a dream.

GREEK ANTHOLOGY

45.—ΘΟΤΚΤΔΙΔΟΤ

Μνῆμα μὲν Ἐλλας ἀπασ' Εὐρυπίδου· ὅστεα δ' ἵσχει
γῇ Μακεδῶν· ἡ γὰρ δέξατο τέρμα βίου.
παρὶς δ' Ἐλλάδος Ἐλλάς, Ἀθῆναι· πλεῖστα δὲ
Μούσαις
τέρψας, ἐκ πολλῶν καὶ τὸν ἔπαινον ἔχει.

46.—ΛΔΠΙΑΟΝ

Οὐ σὸν μνῆμα τόδ' ὅστ', Εὐρυπίδη, ἀλλὰ σὺ τοῦδε·
τῇ σῇ γὰρ δόξῃ μνῆμα τόδ' ἀμπέχεται.

47.—ΑΛΛΩ

'Απασ' Ἀχαιΐς μνῆμα σὸν, Εὐρυπίδη·
οἴκουν ἀφωνος, ἀλλὰ καὶ λαλητέος.

48.—ΑΛΛΟ

Αἰθαλέοιο πυρὸς σάρκες ῥιπῆσι τρυφηλαῖ
ληφθεῖσαι, νοτίην ὁσαν ἀπ' αἰθομεναῖ
μοῦνα δ' ἔμεστι τάφῳ πολυδακρυφῷ ὅστεα κωφῖ,
καὶ πόνος εἰνοδίοις τῆδε παρερχομένοις.

49.—ΒΙΑΝΟΡΟΣ

'Α Μακέτις σε κεκευθε τάφου κύνις· ἀλλὰ πυρωθεὶς
Ζανι κεραυνεῖσθαι, γαίαν ἀπημφίασας.
τρὶς γὰρ ἐπαστράψας, Εὐρυπίδη, ἐκ Διος αἰθήρ
ῆγυντε τὰν θνατὰν σώματος τίστορπλαν.¹

¹ Bury suggests ἄρμοισι in v. 4, and Γ rendit so.

BOOK VII. 45-49

45.—THUCYDIDES THE HISTORIAN

On the Same

All Hellas is the monument of Euripides, but the Macedonian land holds his bones, for it sheltered the end of his life. His country was Athens, the Hellas of Hellas, and as by his verse he gave exceeding delight, so from many he receiveth praise.

46.—ANONYMOUS

On the Same

This is not thy monument, Euripides, but thou art the memorial of it, for by thy glory is this monument encompassed.

47.—ANONYMOUS

On the Same

All Greece is thy tomb, O Euripides; so thou art not dumb, but even vocal.

48.—ANONYMOUS

On the Same

The delicate flesh encompassed by the blast of glowing fire yielded up its moisture and burnt away. In the much-wept tomb is naught but dumb bones, and sorrow for the wayfarers who pass this way.

49.—BLANOR OF BITHYNIA

On the Same

The Macedonian dust of the tomb covers thee, Euripides, but ere thou didst put on this cloak of earth thou wast scorched by the bolts of Zeus. For thrice the heaven lightened at his word and purified thy mortal frame.

GREEK ANTHOLOGY

50.—ΑΡΧΙΜΗΔΟΤΣ

Τὴν Εύριπίδεω μῆτ' ἔρχεο, μῆτ' ἐπιβάλλου,
δύσβατον ἀνθρωποις οὔμον, ποιδοθέτα.
λείη μὲν γὰρ ίδειν καὶ ἐπίπροθος¹ ἦν δέ τις αὐτὴν
εἰσθαῖν, χαλεποῦ τρηχυτέρη σκόλοπος·
ἥν δέ τὰ Μηδείης Αἰητίδις ἀκρα χαράξῃ,⁵
ἀμυῆμαν κείσῃ νέρθεν. ἂν στεφαίμους.

51.—ΑΔΑΙΟΥ

Οὗ σε κυνῶν γένος εἶλ', Εύριπίδη, οὐδὲ γυναικὸς
οἰστρος, τὸν σκοτίης Κύπριδος ἀλλότριον,
ἄλλ' Ἀΐδης καὶ γῆρας ὑπαὶ Μακέτηρ δ' Ἀρεθούσῃ
κείσαι, ἔταιρείη τύμος Ἀρχέλεω.
σὸν δ' οὐ τοῦτον ἐγὼ τίθεμαι τάφον, ἀλλὰ τὰ
Βάκχου⁶
βῆματα καὶ σκηνὰς ἐμβάδ'² ἔρειδομένας.

62.—ΔΗΜΙΟΤΡΓΟΥ

Ἐλλάδος εὐρυχόρον στέφανου καὶ κόσμου ἀοιδίης,
Ἀσκραῖον γενεθῆν Ἡσίοδον κατέχω.

53.—ΑΔΗΔΟΝ

Ἡσίοδος Μούσαις Ἐλικωνίσι τόνδ' ἀνέθηκα,
ῦμιν φικήσας ἐν Χαλκίδι θεῖον³ Ομηρον.

¹ I suggest ξείκροτος απι· render so.

² v. 4 Ημβαλι M.S. I correct (ἐμβάδι πειθομ. Hettmann).

BOOK VII. 50-53

50.—ARCHIMEDES

On the Sane

TREAD not, O poet, the path of Euripides, neither essay it, for it is hard for man to walk therem Smooth it is to look on, and well beaten, but if one sets his foot on it it is rougher than if set with cruel stakes. Scratch but the surface of Medea,¹ Aeetes' daughter, and thou shalt lie below forgotten. Hands off his crowns.

51.—ADAEUS

On the Name

NETHER dogs slew thee, Euripides, nor the rage of women, thou enemy of the secrets of Cypris, but Death and old age, and under Macedonian Arethusa thou west, honoured by the friendship of Archeleus. Yet it is not this that I account thy tomb, but the altar of Bacchus and the buskin-trodden stage.

52.—DEMIURGUS

On Hesiod

I hold Hesiod of Asca the glory of spacious Hellas and the ornament of Poesy.

53.—ANONYMOUS

On an ex-voto dedicated by Hesiod

Hesiod dedicated this to the Heliconian Muses, having conquered divine Homer in the hymn contest at Chalcis.

¹ By retouching.

GREEK ANTHOLOGY

54.—ΜΝΑΣΑΛΚΟΤ

“Δισκρη μὲν πατρὶς πολυλήιος, ἀλλὰ θανόντος
δοτέα πληγέππων γῆ Μινυῶν κατέχει
‘Ησιόδου, τοῦ πλεῖστον ἐν ἀνθρωποις κλέος δοτὸν
ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.

55.—ΑΛΚΑΙΟΤ

Δοκρίδος ἐν νέμεαι σκιερῷ νέκυν “Ποιόδοιο
Νύμφαι κρητίδων λοῦσαν ἀπὸ σφετέρων,
καὶ τάφον ὑψώσαντα· γάλακτι δὲ ποιμένες αἴγῶν
ἔρραναν, ξανθῷ μιξαμένοις μέλιτι
τοῖην γὰρ καὶ γῆρυν ἀπέπνεεν ἐννέα Μουσέων
οἱ πρέσβυτοι καθαρῶν γενσάμενος λιβάδων.

56.—ΑΔΗΛΟΝ

“Ἡν ἄρα Δημοκρύτοιο γέλως τοδε, καὶ τάχα λέξει
“Οὐκ ἔλεγον γελόων, Πάντα πέλουσι γέλως;
καὶ γὰρ ἥγιὸς σοφίην μετ’ ἀπείρονα, καὶ σπιχα βίβλων
τοσσατίων, κεῖμαι υέρθε ταφοιο γέλως.”

57.—ΑΛΛΟ

Καὶ τίς ἔψυ σοφὸς ὁδε, τίς ἔργον ἔρεξε τοσοῦτον,
ὅσσον ὁ παντοδαῆς ἤνυσσε Δημόκριτος;

BOOK VII. 54-57

54.—MNASALCAS

On the Name

Acre, the land of broad corn-fields, was my country,
but the hand of the charioteer Miuyre¹ holds my
bones now I am dead. I am Hesiod, the most
glorious in the eyes of the world of men who are
judged by the test of wisdom.

55.—ALCARUS (OF MYTILENE OR MESSENIA)

On the Name

In a shady grove of Ida's the Nymphs washed the
body of Hesiod with water from their springs and
rubbed it tan to him. And on it the goat-herds
poored lambs' milk mixed with golden honey.
For even such was the song the old man breathed
who has tasted the pure fountains of the nine Muses.

56.—ANONYMOUS

On Democritus of Abdera

So this was the cause of Democritus' laughter, and
perchance he will say, "Did I not say, laughing, that
all is laughter? For even I, after my limitless
wisdom and the long series of my works, lie beneath
the tomb a laughing-stock."

57.—DIOGENES LARTIUS²

On the Name

Who was ever so wise, who wrought such a deed
as omniscient Diogenes, who had Death for three

¹ Orebene: *an.*

² For those epigrams of Diogenes see note to No. 83.

GREEK ANTHOLOGY

δι Θάνατον παρεόντα τριήματα δώμασιν ἔσχεν,
καὶ θερμοῖς ὅρτων ἀσθμασιν ἔξέπισεν.

68.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΑΙΠΤΩΤ

Εἰ καὶ ἀμειδήτων νεκύων ἡπὸν γαῖαν ἀνάσσεις,
Φερσεφόνη, ψυχὴν δέχουσσα Δημοκρίτου
εὐμενεως γελώσαν, ἥπει καὶ σεῖο τεκοῖσαν
ἀχνυμένην ἐπὶ τοῦ μοῦνος ἔκαμψε γέλως.

89.—ΤΟΥ ΛΥΤΟΥ

Πλούτων δέξο μάκαρ Δημόκριτον, ὃς κεν ἀνάσσων
αιὲν ἀμειδήτων καὶ γελώσατα λάχοις.

60.—ΣΙΜΙΟΤ

Σωφροσύνη προφέρων θυητῶν ἦθει τε δικαίῳ
ἐνθάδε κεῖται ἀνὴρ θεῖος Ἀριστοκλῆς·
εἰ δὲ τις ἐκ πάντων σοφίης μέγαν ἔσχεν ἀπαντον,
οὗτος ἔχει πλεῖσταν, καὶ φέρεται.

61.—ΑΔΕΞΠΟΤΟΝ

Γαῖα μὲν ἐν κόλποις κρύπτει τόδε σῶμα Πλάτωνος,
ψυχὴ δ' ὀθανατον τυξεὶν ἔχει μακαρων

¹ Democritus, on the point of death but wishing for his sister's sake to live out the three days of the feast of Demeter, which it was her duty to attend, ordered her to

BOOK VII. 57-61

days in his house and entertained him with the hot steam of bread?¹

58.—JULIANUS, PREFECT OF EGYPT

On the Same

Tuonou, Persephone, thou rulest over the unsmiling dead beneath the earth, receive the shade of Democritus with his kindly laugh; for only laughter turned away from sorrow thy mother when she was sore hearted for thy loss.

59.—BY THE BANK

On the Same

Receive Democritus, O blessed Pluto, so that thou, the ruler of the laughterless people, mayest have one subject who laughs.

60.—SIMIAS

On Plato

Hence lieth the divine Aristotle,² who excelled all mortals in temperance and the ways of justice. If any one gained from all men much praise for wisdom it was he, and no envy therewith.

61.—ANONYMOUS

On the Same

THE earth in her bosom hides here the body of Plato, but his soul has its immortal station among the sun; supply him every day with hot leaves, and by putting the steaming bread to his nose kept himself alive until the feast was over. * Plato's original name

GREEK ANTHOLOGY

νίον Ἀρίστωνος, τόν τις καὶ τηλόθι ναίων
τῷ μὲν ἀνὴρ ἀγαθός, θεῖον ἰδόντα βίου.

62.—ΑΛΛΟ

- α. Αἰετέ, τίπτε βέβηκπες ὑπὲρ τάφου : η τίνος, εἰπέ,
δυτερόεντα θεῶν οἰκον ἀποσκοπέεις;
β. Ψυχῆς εἰμὶ Πλάτωνος ἀποπταμένης ἢ "Ολυμποφ
εἰκών" σῶμα δὲ γῆ γυγγενὲς ἀτθῆς ἔχει.
P. B. Shelley, "Mæglo, why moanest thou?", Works
(Oxford ed.), p. 712.

63.—ΑΔΕΣΠΟΤΟΝ

Τὸν κύνα Διογένη, μεκνοστόλε, δέξο με, πορθμεῦ,
γυμνώσαντα βίου παντὸς ἐπισκίνιον.

64.—ΑΔΙΗΛΟΝ

- α. Εἰπέ, κυνο, τίνος ἀνδρὸς ἐφεστὼς σῆμα φυλάσ-
σεις;
β. Τοῦ Κυνός. α. Ἀλλὰ τίς ἦν οὗτος ἀνὴρ ὁ
Κύων;
β. Διογένης. α. Γένος εἰπέ. β. Σιωπεύς. α. "Ος
πίθον φύκει;
β. Καὶ μᾶλα τὸν δὲ θανῶν ἀστέρας οἰκον ἔχει.
J. A. Symonds, M.D., in his son's *Studies of the Greek Poets*, II. p. 304.

65.—ΑΝΤΙΠΑΤΡΟΥ

Διογένεις τόδε σῆμα, σοφοῦ κυνός, ὃς ποτε θυμῷ
ἄρσεν γυμνήτην ἐξεπόνει βιοτον,

BOOK VII. 61-65

blest, the soul of Arston's son, whom every good man, even if he dwell in a far land, honours in that he saw the divine life.

62.—ANONYMOUS

On the Same

A. "Bacchus, why standest thou on the tomb, and my wakse, tell me, and why gazest thou at the starry home of the gods?" *B.* "I am the fungo of the soul of Pluto that hath flown away to Olympus, but the earth-born body rests here in Attic earth."

63.—ANONYMOUS

On Diogenes

Overlook man of the dead, revere the Dog Diogenes, who laid bare the whole pretentiousness¹ of life.

64.—ANONYMOUS

On the Same

A. "Tell me, dog, who was the man on whose tomb thou standest keeping guard?" *B.* "The Dog." *A.* "But what man was that, the Dog?" *B.* "Diogenes." *A.* "Of what country?" *B.* "Of Smyrna." *A.* "He who lived in a jar?" *B.* "Yes, and now he is dead, the stars are his home."

65.—ANTIPATER

On the Same

This is the tomb of Diogenes, the wise Dog who of old, with manly spirit, endured a life of self-denial.

¹ Literally "eye-brow" used like the Latin *supercilium* for "affectation."

GREEK ANTHOLOGY

φ μία τις πήρα, μία διπλοῖς, εἰς ἄμ' ἐφόβτα
σκίπων, αὐτάρκους ὅπλα σασφροσύνας.
ἄλλὰ τάφου τοῦδε ἔκτὸς ἴτ', ἄφρονες, ὡς ὁ Σιμωπεὺς δ
έχθαιρε φαῦλον πάντα καὶ εἰν 'Αΐδη.

66.—ΟΝΕΣΤΟΤ

Βάκτρον καὶ πήρη καὶ διπλόον εἶμα σοφοῖς
Διογένεις βιότου φόρτος ὁ κουφότατος.
πάντα φέρω πορθμῆν· λέλοιπα γάρ οὐδὲν ὑπὲρ γῆς·
ἄλλα κύνον σαίνοις Κέρβερε τόν με κύνα.

67.—ΛΕΩΝΙΔΟΤ

'Αΐδεος λυπηρὴ διηκόνει, τοῦτ' Ἀχέροντος
οὐδωρὸς πλωεις πορθμίδι κυανέη,
δεξαι μ', εἰ καὶ σοι μέγα βρίθεται δάκρυσσα
βάρις ἀποφθιμένων, τὸν κίνα Διογένην.
διπη μοι καὶ πήρη ἐφόλκια, καὶ τὸ παλαιὸν
ἴσθιος, χώ φθιμένους πανστολέων ὀβολός.
πάνθ' θσα κήν ζωοῖς ἐπεπάμεθα, ταῦτα παρ' Ἄδαν
ἔρχομ' ἔχων λείπω δ' οὐδὲν ὑπ' ἡελίφ.

68.—ΑΡΧΙΟΤ

"Ἄιδος ὁ νεκυηγέ, κεχαρμένε δάκρυσι πάντων,
θε βαθὺ πορθμεύεις τοῦτ' Ἀχέροντος οὐδωρ,
εἰ καὶ σοι βέβριθεν ὑπ' εἰδώλοισι καμόντων
όλκάς, μὴ προλίπης Διογένη με κύνα.

BOOK VII. 65-68

One wallet he carried with him, one cloak, one staff,
the weapons of self-sufficient sobriety. But turn
aside from this tomb, all ye fools, for he of Sinope,
even in Hades, hates every mean man.

66.—HONESTUS

On the Name

The staff, and wallet, and thick cloak, were the
very light burthen of wise Diogenes in life. I bring
all to the ferryman, for I left nothing on earth. But
you, Cerberus dog, saw, on me, the Dog.

67.—LEONIDAS

On the Name

MORTAL, minister of Hades, who dost traverse
in thy bark bout this water of Acheron, receive me,
Diogenes the Dog, even though thy grievious bark
is overburdened with spirits of the dead. My luggage
is but a flask, and a wallet, and my old cloak, and
the obol that pays the passage of the departed. All
that was mine in life I bring with me to Hades,
and have left nothing beneath the sun.

68.—ARCHIAS

On the Name

O BOATMAN of Hades, conveyor of the dead, de-
lighting in the tears of all, who dost ply the ferry
o'er this deep water of Acaeron, though thy boat be
heavy beneath its load of shades, leave me not behind,
Diogenes the Dog. I have with me but a flask, and

GREEK ANTHOLOGY

οὐλπην καὶ σκίπωνα φέρω, καὶ διπλόνιν εῖμα,
καὶ πηρην, καὶ σοὶ ναυτιδίην ὄβολόν.
καὶ ζωδε τάδε μοῦνον, ἀ καὶ νέκυς ὥδε κομίζω,
εἰχον ὑπ' ἡλίου δὲ οὗ τι λέλοιπα φάει.

5

69.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΗΑΡΧΩΝ ΑΙΓΑΙΙΠΤΟΥ

Κερβερε δαιμαλέην ὑλακήν υεκύεσσιν ἴαλλων,
ἥδη φρικαλέον δεΐδιθι καὶ σὺ νέκυν
Ἄρχιλοχος τέθνηκε· φυλάσσεο θυμὸν ἵμβων
δρυμὸν, πικροχολον τικτόμενον στόματος.
οἰσθα βοῆς κείνοιο μέγα σθένος, ἐντε Λυκάμβεω
υῆδε μία σοὶ δισσὰς ἥγανε θυγατερας.

5

70.—ΤΟΥ ΑΥΤΟΥ

Νῦν πλέον ἡ τὸ πάροιθε πῦλας κρατεροῦ βερέθρου
δημασιν ἀγρύπνωις τρισσὲ φύλασσε κιον.
εἰ γάρ φεγγος ἔλειπον ἀλυσκάζουσαι ιαμβῶν
ἄγριον Ἀρχιλόχου φλέγμα Λυκαμβιάδες,
πῶς οὐκ ἀν προλιποι σκοτίων πυλεώνας ἐναῦλων
νεκρος ἄπας, φεύγων τάρβος ἐπεσβολίης,

5

71.—ΓΑΙΤΟΔΑΙΚΟΤ

Σῆμα τόδ' Ἀρχιλόχου παραπόντιου, δε ποτε πικρὴν
Μούσαν ἔχειδναιφ πρώτος ἔβαψε χόλῳ,

BOOK VII. 68-71

a staff, and a cloak, and a wallet, and the obol thy fare. These things that I carry with me now I am dead are all I had when alive, and I left nothing in the daylight.

69.—JULIANUS, PREFECT OF EGYPT

On Archilochus

Cronos, whose bark strikes terror into the dead, here comes a terrible shrike before whom even thou must tremble. Archilochus is dead. Beware the acrid bumble wrath engendered by his bitter mouth. Then knowest the might of his words ever since one bont brought thee the two daughters of Lycaonies.¹

70.—BY THE SAME

On the Same

Now, three-headed dog, better than ever with thy sleepless eyes guard the gate of thy fortress, the pit. For if the daughters of Lycaonies to avoid the savage bite of Archilochus' fangs left the light, will not every soul leave the portals of this dusky dwelling, flying from the terror of his slanderous tongue?

71.—GAETULICUS

On the Same

This tomb by the sea is that of Archilochus, who first made the Muse bitter dipping her in vipers'

¹ They hanged themselves owing to Archilochus' bitter verses on them.

GREEK ANTHOLOGY

αἰμάξας Ἐλικῶνα τὸν ἡμερον. οἴδε Λυκάμβη,
μυρόμενος τρισσῶν ἀμματα θυγατέρων.
ἡρέμα δὴ παράμειψον, ὁδοιπόρε, μή ποτε τοῦδε
κινήσῃς τύμβῳ σφῆκας διεζομένους.

6

72.—ΜΕΝΑΝΔΡΟΤ ΕΩΜΙΚΟΤ

Χαῖρε, Νεοκλείδα, δίδυμον γένος, ὃν ὁ μὲν ὑμῶν
πατρίδα δουλοσύνας ῥύσας, ὁ δὲ ἀφροσύνας,

73.—ΓΕΜΙΝΟΤ

Ἄντὶ τάφοι λιτοῖο θὲς Ἐλλάδα, θὲς δὲ ἐπὶ ταύταν
δούρατα, θαρβαρικᾶς σύμβολα μανφθοριας,
καὶ τύμβῳ κρηπῖδα περίγραφε Περσικὸν Ἀρη
καὶ Σερῆνην τούτοις θαπτε Θεμιστοκλεα
στάλα δὲ σαλαμίς ἐπικαισεται, ἔργα λέγουσα
τάμα· τί με σμικροῖς τὸν μέγαν ἐντίθετε,

A. J. Butler, *Amaranth and Aphrodite*, p. 58.

5

74.—ΔΙΟΔΩΡΟΤ

Τοῦτο Θεμιστοκλεῖ ξένον ἡρόν εἶσατο Μάγυης
λαδε, δτ' ἐκ Μηδων πατρίδα ῥυσάμενος
δθυεῖην ὑπέδην χθόνα καὶ λίθον. η θέλεν εῦτας
ὁ φθόνος· αἱ δὲ ἀρεταὶ μεῖον ἔχουσι γέρας.

BOOK VII. 72-74

gall, staining mild Helicon with blood. Lycurges
knows it, mourning for his three daughters hanged.
Pass quietly by, O way-farer, lest haply thou arouse
the wasps that are settled on his tomb.

72.—MENANDER

On Epacrus and Themistocles

Hail, ye twin-born sons of Neocles, of whom the
one saved his country from slavery the other from
folly.

73.—GEMINUS

On Themistocles

In place of a simple tomb put Hellas, and on her
put ships significant of the destroyed barbaric fleets,
and round the frieze of the tomb paint the Persian
host and Xerxes—thus bury Themistocles. And
Salammis shall stand tierceon, a pillar telling of my
deeds. Why lay you so great a man in a little
space?

74.—DIODORUS

On the Same

The people of Magresia raised to Themistocles
this monument in a land not his own, when after
saving his country from the Medes, he was laid in
foreign earth under a foreign stone. Verily Envy
so willed, and deeds of valour have less privilege
than she.

GREEK ANTHOLOGY

75.—ANTIPATROT

Στασίχορου, ξαπληθὲς ἀμέτρητον στόμα Μούσης,
ἐκτερισεν Κατάνας αἰδαλόεν δάπεδον,
οὐ, κατὰ Πυθαγόρου φυσικὰν φάτεν, ἀ πρὶν Ὁμήρου
ψυχὴ ἐνι στέρνοις δεύτερον φκίσατο.

76.—ΔΙΟΣΚΟΡΙΔΟΤ

Ἐμπορίης λιξαντα Φιλόκριτον, ἄρτι δ' ἀροτρου
γενομένων, ξεινφ Μέμφις ἔκρινψε τίφφ.
ἔνθα δραμῶν Νεῖλοι πολὺς ρόσις ὑδατὶ λιβρψ
τάνδρὸς τὴν δλίγην βώλον ἀπημφίαστ
καὶ ξως μὲν ἔφευγε πικρὴν ἄλα· υῦν δὲ καλνφθεὶς
κύμασι ναυηγον σχέτλιος ἵσχε ταφον.

77.—ΣΙΜΩΝΙΔΟΤ

Οὐτος δ τοῦ Κελοιο Σιμωνίδεων ἐστὶ σωτήρ,
δε καὶ τεθνηώς ζῶντ' ἀπέδωκε χάριν

78.—ΔΙΟΝΤΣΙΟΤ ΚΤΖΙΚΗΝΟΤ

Πρητερον γῆράς σε, καὶ οὐ κατὰ νοῦσος ἀμαυρὶ¹
δαβεσεν· εἰνήθης δ' ὅπνον ὄφειλόμενον,
ἄκρα μεριμνήσας. Ἐρατόσθενες· οὐδὲ Κυρίνη
μαῖα σε πατρώων ἐντὸς ἔδεκτο ταφων,

¹ This epigram is out of place here, as Iphicrates is a person unknown to history.

² This couplet is wrong. The couplet is said to have been

BOOK VII. 75-78

75.—ANTIPATER (OF SIDON?)

On Stenchorus

Stenchorus, the vast immensurable voice of the Muse, was buried in Catana's fiery land, being a whale's breast, as telleth the philosopher Pythagoras, Homer's soul lodged again.

76.—DIOSCORIDES

Philoxenus, his trading over and yet a novice at the plough, lay buried at Memphis in a foreign land. And there the Nile running in high flood stripped him of the scanty earth that covered him. So in his life he escaped from the salt sea but now covered by the waves hath, poor wretch, a shipwrecked mariner's tomb.

77.—SIMONIDES

On Simonides (?)¹

The saviour of the Cean Simonides is this man, who even in death required fun who lived

78.—DIONYSIUS OF CYZICUS

On Eratosthenes

A wild old age, no darkening disease, put out thy light, Eratosthenes son of Agathus, and, thy high studies over, thou sleepest the appointed sleep. Cyrene thy mother did not receive thee into the written by Simonides on the tomb of a man whose corpse he found on the shore and buried, and whose ghost appeared and forbade him to sail in a ship which was wrecked on her voyage.

'Αγλαοῦ νίτι φίλος δὲ καὶ ἐν ξείνη κεκιλυψει
πᾶρ τόδε Πρωτῆος κράσπεδον αἰγαλοῦ.'

5

79.—ΜΕΛΕΑΓΡΟΤ

α. 'Ωνθρωπ', Ήράκλειτος θύω σοφὰ μοῦνος ἀνερεῖν
φαμί· τὰ δέ πάγραν κρεσσοῖς καὶ σοφίῃς
λαξ γὰρ καὶ τοκέωνας, ἵω ξένε, δύσφρονας ἀνδρας
ιλακτεον. β. Λαμπρὰ θρεψαμένοισι χάρις.
α. Οὐκ ἀπ' ἔμεν, β. Μὴ τρηχύε. α. 'Επει τάχα
καὶ σύ τε πεύσῃ
τρηχυτερον πάτρας β. Χαῖρε. α. Σὺ δέ εἶ
'Εφέσου.

5

80.—ΚΛΛΑΙΜΑΧΟΤ

Εἰπέ τις, 'Ηράκλειτε, τεὸν μόρον, ἐς δέ με δάκρυ
ηγαγεν, ἐμνήσθη δ' οστάκις ἀμφότεροι
ἥλιοι ἐν λέσχῃ κατεδυσαμεν· ἀλλὰ σὺ μέν που,
ξεῖν'¹ 'Αλικαριησέν, τετράπαλαι σποδιη·
αἱ δέ τεαλ ξώουσιν ἀηδόνες, θσιν ὁ πάντων
ἀρπακτῆς Αἴδης οὐκ δηλ χεῖρα βαλεῖ.

W. Johnson Cury, Iōnica, ed. 1905. p. 7.

5

81.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

'Επτὰ σοφῶν, Κλεόβουλε, σὲ μὲν τεκνώσατο Λίνδος·
φατι δὲ Σισυφία χθῶν Περιανδρον ἔχειν·

¹ i.e. at Alexandria.

tombs of thy fathers, but thou art buried on the
fringe of Proteus' shore,¹ beloved even in a strange
land.

79.—MELAUGER

On Heraclitus of Ephesus

A. "Sir, I am Heraclitus, and assert that I alone
discovered wisdom, and my services to my country
were better than wisdom." Ay sir, for I assailed
even my own parents, evil-minded folks, with con-
tumely." B. "A fine return for thy bringing up!"
A. "Be off!" B. "Don't be rough!" A. "Because
you may soon hear something rougher than my
people heard from me." B. "Farewell!" A. "And
you get out of Ephesus."²

80.—CALIMACHUS

On Heraclitus of Halicarnassus, the Milesian Poet

One told me of thy death, Heraclitus and it
moved me to tears, when I remembered how often
the sun set on our talking. And thou, my Halcar-
nassian friend, liest somewhere, gone long long ago
to dust, but they live, thy Nightingales,³ on which
Hades who seizeth all shall not lay his hand.

81.—ANTIPATER OF SIDON

On the Seven Sages

Of the seven sages Lindus bore thee, O Cleobulus,
and the land of Sisyphus⁴ says that Periander is

* The epigram is obscure and the arrangement of the dialogue doubtful. I follow Headlam, *Gloss. Rev.* xv. p. 40).

¹ The title of a book of poems. ⁴ Corinth.

GREEK ANTHOLOGY

Πεπτακον ἀ Μετυλάνα· Βίαντα δὲ δῖα Πριήνη·
Μίλητος δὲ Θαλῆν, ἀκρου ἔρεισμα Δίκαιος
ἀ Σπάρτα Χάλωνα· Σόλωνα δὲ Κεκροπίε εἰλα,
πάντας ἀριξάλου σωφροσύνας φύλακας.

6

82.—ΛΔΗΛΟΝ

Δωρίδος ἐκ Μουσῆς κεκορυθμένου ἀνέρα Βάκχῳ
καὶ Σατύροις Σικελὸν τῇδ' Ἐπίχαρμον ὄχω.

83.—ΑΛΛΟ

Τόνδε Θαλῆν Μίλητος 'Ιδας θρέψασ' ἀνέδεξεν,
ἀστρολόγων πάντων πρεσβύτατον σοφίη.

84.—ΑΛΛΟ

*Η δλίγον τόδε σᾶμα, τὸ δὲ κλέος οὐρανόμηκες
τοῦ πολυφροντίστου τοῦτο Θάλητος δρη.

85. <ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ>

Τυμνικὸν αὖ ποτ' ἀγῶνα θεώμενον, ηέλια Ζεῦ,
τὸν σοφὸν ἄνδρα Θαλῆν ἡρπασαὶ ἐκ σταδίου.
αἰνέω δττε μιν ἔγγὺς ἀπήγαγες· ή γὰρ ὁ πρέσβυς
οὐκέθ' ὄρφην ἀπὸ γῆς ἀστέρας ἤδυνατο.

¹ Nos. 83-133 are all derived from Diogenes Laertius' *Lives of the Philosophers*. Those of his own compilation are not only very poor work (perhaps the worst vases ever published), but are often unimitatingly copied from the silly

BOOK VII. 87-85

hers. Mytilene bore Pittacus and fair Priene Bias,
and Miletus Thales, best support of Justice, Sparis
Chilon, and Atreus Helen — all guardians of admirable
Prudence.

82.—ANONYMOUS

On Epicharmus

I hold Scyllium Epicharmus, a man armed by the
Doric Muse for the service of Bacchus and the Satyrs.

83. I.—ANONYMOUS

On Thales

IONIAN Miletus nourished and revealed this Thales,
first in wisdom of all astronomers.

84.—ANONYMOUS

On the Same

SMALL is the tomb, but see how the fame of the
deep thinker Thales reaches to the heavens.

85.—DIOGENES LAERTIUS

On the Same

ONCE, Ze is the Sun, didnt thou carry off from the
stadion, as he was viewing the games, Thales the
sage. I praise thee for taking him away to be near
thee, for in truth the old man could no longer see
the stars from earth.³

anecdotes to which they refer. Those I give in such cases
in the briefest possible form.

³ Thales died from the effect of heat and thirst while
watching the games.

GREEK ANTHOLOGY

86.—ΛΔΙΙΛΟΝ

Ἡ Μήδων ἀδικον παύσασ' ὑθριν ἥδε Σόλωνα
τόνδε τεκνοῖ Σαλαμίς θεσμοθέτην Ἱερόν.

87. <ΔΙΟΓΕΝΟΤΣ ΛΛΕΡΓΙΟΤ>

Σῶμα μὲν ἦρε Σόλωνος ἐν ἀλλοδαπῇ Κύπριον πῦρ.
ὅστά δ' ἔχει Σαλαμίς, ὡν κένις λατάχνες·
ψυχὴν δ' ἄξονες εὐθὺς ἐς οὐρανὸν ἤγαγον· εὖ γὰρ
θῆκε νόμοις ἀστοῖς ἄχθεα κουφότατα.

88. <ΤΟΥ ΑΥΤΟΥ>

Φωσφόρε σοὶ Πολύδεικες ἔχω χάριν, οὐνεκεν οὐδε
Χίλωνος πυγμῇ χλωρὸν ἔλευ κότινον·
εἰ δ' ὁ πατὴρ απεφανοῦχον ἴδων <πέκινον> ἡμιυστεν
ἥσθεις,
οὐ νεμεσητόν· ἐμοὶ τοῖος ἦτω θάνατος.

89. <ΚΑΛΛΙΜΑΧΟΤ>

Ξεῖνος Ἀταρνείτης τις ἀνείρετο Πιττακὸν οἴτω
τὸν Μυτιληναῖον, παῖδα τὸν Ἄρριδιον·
“Ἄττα γέρον, δοίστι με καλεῖ γάμος· ή μία μὲν δὴ
νύμφη καὶ πλούτῳ καὶ γυνεῇ κατ’ ἐμέ·

BOOK VII. 86-89

86.—ANONYMOUS

On Solon

This island of Salamis which once put an end to the unrighteous insolence of the Medes, gave birth to this Solon the holy law-giver.

87.—DIOGNES LAERTIUS

On the Same

In a strange land, a Cyprian fire consumed the body of Solon, but Salamis holds his bones, whose dust becomes corn. But his laws of the law carried his soul at once to heaven, for by his good laws he lightened the burdens of his countrymen.

88.—BY THE SAME

On Chilon

O Pollux, giver of light, I give thee thanks in that the son of Gelen gained by boxing the green olive-crown. And if his father seeing his son crowned, died of joy, why should we complain? May such a death be mine!

89.—CALLIMACHUS

On Pittacus (not Sepulchral)

A guest from Aetna thus questioned Pittacus of Mytilene, the son of Hyrrha, "Daddy grey-beard! a two-fold marriage invites me. The one bride is suitable to me in fortune and family, but

³ This explains itself. Castor and Pollux were the patrons of boxing and were also stars.

GREEK ANTHOLOGY

ι) δ' ἔτερη προβέβηκε τί λώιον; εἰ δ' ἄγε σύν μοι 5
 βούλευσον, ποτέρην εἰς ὑμεναιον ἄγω"
 εἶπεν· ὃ δε σκίπωνα, γεροντικον δπλον, ἀείρας,
 "Ηνιδ', ἐκεῖνοι σοι πᾶν δρέουσιν θιος."
 (οι δ' ἄρ' ὑπὸ πληγῆσι θοὸς θέμβικας ἔχουστες 10
 ἔστρεφον εὐρέηρ παιδες έντι τριόδῳ)
 "κείνων ἔρχεο," φησί, "μετ' ἡχησ." χῶ μεν ἐπέστη
 πλησίον· οἱ δ' ἀλεγον· "Τὴν κατὰ σαυτὸν ἔλα."
 ταῦτ' ἀταν δὲνος ἀφείσατο μείζονος οἴκου
 δράξασθαι, παιδῶν κληδόνα συνθέμενος. 15
 τὴν δ' ὀλίγην ὡς κείνος ἐς οίκου επήγετο οὔμφην,
 οὗτο καὶ σύ γ' ἵων τὴν κατὰ σαυτὸν ἔλα.

90.—ΑΛΛΟ

Κλεινοῖς ἐν δαπέδοισι Πριήνης φύντα καλύπτει
 ἥδε Βιαντα πέτρη, κόσμον Ιωσὶ μέγαν.

91. <ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ>

Τῆδε Βιαντα κέκενθα, τὸν ἀτρέμας ἤγαγεν 'Ερμῆς
 εἰς Ἀΐδην, πολιῷ κηραῖ νιφόμενον.
 εἶπε γάρ, εἶπε δικην ἐτάρου τινός· εἰτ' ἀποκλινθεις
 παιδος ἐς ἀγκαλίδας μακρὸν ἀτεινεν ὅπνον.

¹ The boy was saying, each to his own top, "Drive the way that suits you" ("Go the way you like"). The same phrase means "Drive her that suits you." "Drive" in Greek often has a sexual meaning.

BOOK VII. 89-91

the other is my better. Which is best? Come, advise me which to take to wife." So spoke he and Pitteus raising his staff, the weapon of his old age, said "Look! they will tell you all you need know"—The boys at the broad cross-roads were whapping their swift tops—"Go after them," he said, and the man went and stood close to them, and they were saying, "Drive the way that suits you." The stranger, hearing this, refrained from entering at a match with a greater home, understanding the oracle of the boys' words. Therefore as he brought it home the bride of low estate, so do thou, go and "drive her that suits you."¹

90.—ANONYMOUS

On Bias

THIS stone covers Bias the great ornament of Ionia,
born on the famous soil of Priene.

91.—DIOGENES LAERTIUS

On the Same

Hence I cover Bias, whom Hermes led gently to Hades, his head white with the snows of age. He spoke for a friend in court and then sinking into the boy's arms he continued to sleep a long sleep.²

¹ Bias, after having made a speech in court on behalf of some one, was fatigued and rested his head on his nephew's breast. His client won the case, but at its close Bias was found to be dead.

GREEK ANTHOLOGY

92. <ΤΟΥ ΑΥΤΟΥ>

'Εε Σκυθίην 'Αναχαρσιέ δτ' ἥλυθε πολλὰ μογήσας,
πάντας ἔπαιθε βιοῦν ἡθεσιν ἐλλαδικοῖς·
τὸν δ' θτὶ μῆδοι ἀκραντον δὴ στομάτεσσιν ἔχοντα
πτηνὸς ἐν ἀθανάτους ἥρπασεν ὥκα δόναξ.

93.—ἌΛΛΟ

Ἐκε Φερεκύδην

Τῆς σοφίης πάσης δν ἐμοὶ τέλος· ἢν δὲ τι πάσχω,
Πινθαγόρη τῷ μῷ λέγε ταῦθ', δτὶ πρώτος ἀπάντων
ἔστιν ἀν' Ἑλλάδα γῆν. οὐ ψεύδομαι ὁδὸς ὀγορεύων.

94.—ΑΔΗΛΟΝ

'Ενθάδε, πλείστον ἀληθείας ἐπὶ τέρμα περιήσας
οὐρανίου κόσμου, κεῖται 'Αναξαγόρας.

95.—ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ

'Ηδιου πυρόεντα μύδρον ποτὲ φάσκεν ὑπάρχειν,
καὶ διὰ τοῦτο θανεῖν μέλλειν 'Αναξαγόρας·
ἄλλ' ὁ φίλος Περικλῆς μὲν ἐρύσατο τοῦτον· ὁ δ' αὐτὸν
ἐξάγαγεν βιοτου μαλθακηρ ποφίης.

BOOK VII. 91-95

92.—BY THE SAME

On Anacharsis

WHEN Anacharsis went to Scythia after many toils he was persuading them all to live in the Greek manner. His unfinished speech was still on his lips, when a winged reed carried him off swiftly to the Immortals.¹

93.—ANONYMOUS

On Pherecydes

The end of all wisdom is in me. If nought befall me, tell my Pythagorus that he is the first of all in the land of Hellas. In speaking thus I do not lie.

94.—ANONYMOUS

On Anaxagoras

How lies Anaxagoras who advanced furthest towards the goal of truth concerning the heavenly universe.

95.—DIOGENES LAERTIUS

On the Same

ANAXAGORAS once said that the sun was a red-hot mass, and for this was about to be killed. His friend Pericles saved him, but he ended his own life owing to the sensitiveness of his wise mind.

¹ Anacharsis was shot by his brother for trying to introduce Greek religious rites.

GREEK ANTHOLOGY

96. <ΤΟΥ ΑΥΤΟΥ>

Πάντα νυν ἐν Διός ἄν, ὁ Σώκρατες· ή σε γάρ δύτως
καὶ σοφὸν εἶπε θεός, καὶ θεός ἡ σοφία.
πρὸς γάρ Ἀθηναίων κώμειον ἀπλῶς σὺ ἔδεξα,
αὐτοις δὲ ἀξέπιον τοῦτο τεφ στόματι.

97. <ΤΟΥ ΑΥΤΟΥ>

Οὐ μόνον ἐν Πέρσαις ἀνεβη Εὔνοφῶν διὰ Κύρου,
αλλὰ ἀνοδον κητῶν ἐν Διός ἥτις ἄγοι·
παιδεῖης γάρ ἦντος Ἐλληνικὰ πράγματα δεῖξα,
ὡς καλὸν ἡ σοφίη μνήσατο Σωκράτεος.

98. <ΤΟΥ ΑΥΤΟΥ>

Εἴ καὶ σέ, Εὔνοφῶν, Κραναοῦ Κέκραπός τε πολέματα
φεύγειν κατέγυρων τοῦ φίλου χαροῦ Κύρου,
ἀλλὰ Κόρινθος ἔδεκτο φιλόβουνος, ή σὺ φιληδῶν
οὕτως ἀρέσκη κεῖθι καὶ μένειν ἔγνως.

99.—ΠΛΑΤΩΝΟΣ ΦΙΛΟΣΟΦΟΤ

Δάκρυα μὲν Ἐκάβη τε καὶ Ἰλιάδεσσι γυναιξί;
Μοῖρα, ἀπέκλωσαν δη ποτε γεννομέναις·
σοὶ δέ, Δίων, ρέζαντι καλῶν ἀπινίκιον ἔργων
δαιμονεις εὐρείας διπίδας ἔξέχεαν.

BOOK VII. 96-99

96.—BY THE SAME *On Socrates*

DRINK now, O Socrates, in the house of Zeus,
Of a truth a god called thee wise and Wisdom is a
goddess. From the Athenians thou didst receive
simply hemlock, but they themselves drank it by thy
mouth.

97.—BY THE SAME *On Xenophon*

XENOPHON not only went up contrary to the Persians
for Cyrus' sake, but seeking a way up to the house
of Zeus. For after showing that the affairs of Greece
belonged to his education, he recorded how beautiful
was the wisdom of Socrates.¹

98.—BY THE SAME

If the citizens of Creusa and Cecrops² con-
demned you, Xenophon, to exile because of your
friend Cyrus, yet hospitable Corinth received you,
with which you were so pleased and content, and
decided to remain there.

99.—PLATO

On Dio

The Fates decreed tears for Hecuba and the
Trojan women even at the hour of their birth; and
after that, Dio, having triumphed in the accomplish-
ment of noble deeds, the gods split all thy far-

¹ Little sense can be made of line 3. I think there is an
attempt to allude to both the *Cyropaedia* and the *Hellenica*.

² Both legendary kings of Athens.

GREEK ANTHOLOGY

κείσαι δ' εὐρυχόρφῳ ἐν πατριδὶ τίμιος ἀστοῖς,
ώ ἐμὸν ἐκμήνας θυμὸν ἔρωτε Δίων.

100.—ΠΛΑΤΩΝΟΣ

Νῦν ὅτε μηδέν, "Ἄλεξις, δσου μόνον εἴφ", δτι καλός,
ὤπται, καὶ πάντη πᾶσι περιβλέπεται.
Θυμέ, τὲ μηνύεις κυσὸν δοτέον, εἰτ' ἀνιήσει
βατερον, οὐχ οὕτω Φαῖδρον ἀπωλέσαμεν;

101 <ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΥ>

'Αλλ' εὶ μη Σπεύσιππον ἐμάνθανον ὡδε θανεῖσθαι,
οὐκ ἀν ἐπεισέ μὲ τις τοδε λεξαί,
ὡς ἦν οὐχὶ Πλάτων προς αἴματος οὐ γάρ ἀθυμῶν
κατθανεν ἀν διέ τι σφαδρα μικράν.

102. <ΤΟΥ ΑΥΤΟΥ>

Χαλεψὶ προσκόψας λεκάνη ποτέ, καὶ τὸ μέτωπον
πληῆξας, λαχεν "Ω σύντονον, εἰτ' ἔθανεν,
ὅ παντα πάντη Ξενοκράτης ἀντρ γεγώς.

¹ Κρίνει ρρίτις ωντα Plato's peri eis. Οιαρισμένη Ιαετίνης ημερη
νοτ ει τι τινα δοτε θητα. Ηα συντατεσδη πινεται, πενεται, πε

reaching hopes. But thou liest in thy spacious city, honoured by thy countrymen, Dio, who diest madden my soul with love.

100.—BY THE SAME

On Alcibiades and Phaedrus (not an epitaph)

Now when I said nothing except just that Alcibiades is fair, he is looked at everywhere and by everyone when he appears. Why, my heart, dost thou point out Loucks to dogs and have to sorrow for it afterwards? Was it not thus that I lost Phaedrus?

101.—DIOGENES LAERTIUS

On Speusippus

If I had not heard that Speusippus would die so, no one would have persuaded me to say this, that he was not akin to Plato, for then he would not have died disheartened by reason of a matter exceeding small.¹

102.—BY THE SAME

On Xenocrates

Stumbling once over a brazen cauldron and hitting his forehead Xenocrates, who in all matters and everywhere had shown himself to be a man, called out Oh! sharply and died

the story referred to, owing to being assaulted by the cynic Diogenes.

GREEK ANTHOLOGY

103. <ΑΝΤΑΓΟΡΟΤ>

Μυῆματι τῷδε Κράτητα θεούδεα καὶ Πολέμωνα
 ἔννεπε κρύπτεσθαι, ξεῖνος, παρερχόμενος,⁵
 ἀνδρας ὁμοφροσύνῃ μεγαλιήτορας, ὃν ἀπὸ μῦθος
 λερὸς ἡσσεν δαιμονίου στόματος,
 καὶ βιοτος καθαροτ σοφίας ἐπὶ θείου φέρσματ⁶
 αἰῶν' ἀστράφτοις δυγμαστι πειθόμενος.

104. <ΔΙΟΓΕΝΟΤΣ ΛΛΕΡΤΙΟΤ>

Ἀρκεσίλαος, τί μοι τί τοσοῦτον ἄκρητον ἀφειδῶς
 ἔσπασας, ὥστε φρενῶν ἐκτὸς δλισθες ἐών;
 οἴκτείρω σ' οὐ τέσσον επειδιθύνεις, ἀλλ' δτι Μούσας
 ἴβρισας, οὐ μετρίη χρησάμενος κύλικε.

105.—ΤΟΥ ΑΥΤΟΥ

Καὶ σέο, Δακύδη, φάτιν ἔκλυνον, ὡς ἄρα καὶ σε
 Βάκχος ἐλῶν ἀδήην ποσσιν ἔσυρεν ἄκρωις.
 ἡ σαφὲς ἦν· Διονυσος δτ' ἀν πολὺς ἐτ δέμας ἐλθη,
 λῦσε μάλη· διδ δὴ μῆτι Λυαῖος ἔφυ;

106.—ΤΟΥ ΑΥΤΟΥ

"Χαίρετε καὶ μέμνησθε τὰ δόγματα" τοῦτ' Ἐπίκουρος
 δατατον εἶπε φίλοις οἷσιν ἀποφθιμενος
 θερμὴν ἐν πύελον γάρ ἐστήλυθε, καὶ τοι ἄκρητον
 ἔσπασεν, εἰτ' ἀδήην ψυχρὸν ἐπεσπάσατο.

¹ "Life" in the Greek, but English will not bear the repetition.

103.—ANTAGORAS

On Polemo and Crates

STRANGER, as thou passest by, tell that this tomb holds god-like Crates and Polemo, great-hearted kindred spirits, from whose inspired mouths the holy word resounded. A pure pursuit¹ of wisdom, obedient to their unswerving doctrines, adorned their divine lives.

104.—DIOGENES LAERTIUS²*On Arcesilaus*

ARCESILAUS, why did you drink so much wine, and so unceasingly as to spit out of your noses? I am not so sorry for you because you died as because you did violence to the Muses by using intemperate cups.³

105.—*On Lacydes*

AND about you too, Lacydes, I heard that Bacchus took hold of you by the toes and dragged you to Hades. It is clear, when Bacchus enters the body in force he paralyses the limbs. Is that not why he is called Lycaeus?⁴

106.—*On Epicurus*

"Aniko, and remember my doctrines," were Epicurus last words to his friends when dying. For after entering a warm bath, he drank wine and then on the top of it he drank cold death.

¹ 104-116 are all by him.

² Lacydes died of paralysis caused by intemperance.

³ i.e. Loosener.

GREEK ANTHOLOGY

107.—ΤΟΥ ΑΥΤΟΥ

Μέλλων Εύρυμεδων ποτ' Ἀριστοτέλην ἀσεβείας
ηράψασθαι, Δηοῦντος μύστιδος ὁν πρόπολος,
ἀλλὰ πιὸν ἀκονιτον ὑπέκφυγε τοῦτον ἀκονιτὸν
ἥν ἄρα νικῆσαι συκοφασεῖς ἀδίκους.

108.—ΤΟΥ ΑΥΤΟΥ

Καὶ πῶς εἰ μὴ Φοῖβος ἀν' Ἑλλαίδα φῦσε Πλάτωνα,
ψυχὴν αὐθρώπων γριψμαστὸν ἡκέσατο;
καὶ γάρ ο τοῦδε γεγόντος Ἀσκληπιος ἐστιν ἡγήρ
σώματος, ὃς ψυχῆς ἀθανάτος Πλάτων.

109.—ΤΟΥ ΑΥΤΟΥ

Φοῖβος ἔφυσε βροτοῖς Ἀσκληπιοὺς ἥδε Πλάτωνα,
τὸν μὲν ἵνα ψυχὴν, τὸν δὲ ἵνα σῶμα σάοι.
δαισφέμενος δε γάμου, πόλιν ἥλυσθεν ἥν ποθεὶς ἐαυτῷ
ἐκτισε, καὶ δαπέδῳ Ζηνὸς ἐνιδρύσατο.

110.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἄρα τοῦτο μάταιον ἔπος μερόπων τωὶ λέχθῃ,
ῥηγνυσθαι σοφίης τάξον ἀνιέμενον
δὴ γάρ καὶ Θεόφραστος ἔως ἐπόμενοι μὲν ἀπηρος
ἥν δέμας, εἰτ' ἀνεθεὶς κάτθαις πηρομαλώγει.

¹ There is a bad pun which cannot be rendered.

² The first couplet is not Diogenes' own, but is stated by Olympiodorus to have actually been inscribed on Plato's

107.—*On Aristotle*

EURYMEDON, the priest of Demeter, was once about to prosecute Aristotle for impiety, but he escaped by drinking hemlock. This was then, it seems, to overcome unjust slander without trouble.¹

108.—*On Plato*

How, if Phœbus had not produced Plato in Greece, could he care men's souls by letters? For his son Asclepius is the healer of the body, as Plato is of the immortal soul.

109.—*On the Name*

Procreants generated for mortals both Asclepius and Plato, the one to save the body, the other the soul. After celebrating a marriage he went to the city which he had founded for himself and was established in the house of Zeus.²

110.—*On Theophrastus*

This, then, was no idle word that some man spoke, that the bow of wisdom breaks when relaxed. As long as Theophrastus worked he was sound of limb, but when he grew slack he died infirm.

tomb. Plato is said to have died after attending a wedding feast. By the "city he had founded for himself" Diogenes means the Republic.

GREEK ANTHOLOGY

111.—ΤΟΥ ΑΥΤΟΥ

Λεπτὸς ἀνὴρ δεκας ἦν—εἰ μὴ προσέχῃς, ἀποχρη μοι
Στρωτῶν τοῦτ' οὐν φῆμι γε,
Δαμφάκος δι ποτ' ἔφυσεν ἀλλὰ δὲ νόσοισι παλαιών
θυησκει λαθων, οὐδὲ γῆσθετο.

112.—ΤΟΥ ΑΥΤΟΥ

Εἰ μὲν τόν, οὐδὲ λύκωνα παρίσομεν, δττι ποδαλγής
κύτθανε· θαυμάζω τοῦτο μάλιστα δέ ἐγώ,
τὴν οὐτως ὑδασ μακρὴν ὄδον εἰ πρὶν ο ποσσὸν
ἄλλοτροις βαδίστας ἔδραμε νυκτὶ μῆ.

113.—ΤΟΥ ΑΥΤΟΥ

Ανεῖδεν ἀσπὶς τὸν σοφὸν Δημήτριον
ἰὸν ἔχουσα πολὺν
ἄσμηκτον, οὐ στήλουσα φῶς ἀπ' ὅμμιτων,
ἀλλ' ἀδην μέλανα.

114.—ΤΟΥ ΑΥΤΟΥ

Ἅθελες ἀνθρώποισι ληπεῖν φάτω, 'Πρακτεῖδη,
ώς ῥα θαυμὸν ἔγένουν ζωὸς ἕπασι δράκων'
ἄλλα διεψεύσθης σεσοφισμένε· δὴ γὰρ ὁ μὲν θῆρ
ζε δράκων, σὺ δέ θέρ, οὐ σοφος δν, έάλως.

¹ Strato grew as long until he died without feeling it.

▪ Heraclides begged his friends to hide his body when he

BOOK VII. 111-114

111.—*On Strato*

This Strato to whom Lampsacus gave birth was a thin man (I don't mind if you don't attend I assert this at least). He ever fought with disease and died without feeling it.¹

112.—*On Lyco*

No by— neither shall we neglect to tell how Lyco died of the gout. The thing that surprises me most is that he who formerly walked with other people's feet managed in one night to run all the way to Hades.

113.—*On Demetrius Phalereus*

AN asp that had much poison, not to be wiped off, darting no light but black death from its eyes, slew wise Demetrius.

114.—*On Heracles Ponticus*

HERACLES, you wished to leave a report among men that when you died you became a live serpent in the eyes of all. But you were taken in, cunning wise man, for the beast was indeed a serpent, but you, being no wise man, were shown to be a beast.² died and put a serpent on his bed that it might be supposed to be his spirit. This stratagem however was discovered

GREEK ANTHOLOGY

115.—ΤΟΥ ΑΥΤΟΥ

Τὸν βίον ἡσθα Κύων, Ἀντίσθενες, ὅδε πεφυκώς,
ὅστε δακεῖν κραδιην ὁίμασιν, οὐ στόμασιν.
Ἄλλ' ἔθανες φθισικός, τάχ' ἐρεῖ τις ἵσως· τί δὲ τοῦτο;
πάντως εἰς ἀτόπην δεῖ τεν' ὁδηγὸν ἔχειν.

116.—ΤΟΥ ΑΥΤΟΥ

Διώγενες, ἥγε λέγε, τί ἔλαβε σε μήρος
ἐς Λίδος; ἔλαβε με κυνὸς ἄγριον δδάξ.

117 <ΖΗΝΟΔΟΤΟΥ>

Ἐκτισας αὐτάρκεαν, ἀφεὶς κενεαυχέα πλαιῶτον,
Ζήνων, σὺν πολιῷ σεμνὸς ἐπισκυνίῳ.
ἄρσενα γὰρ λόγου εὑρει, ἐνηθλήσω δὲ προνοιᾳ,
αἴρεσιν ἀτρέστον μητέρ' ἐλευθερίῃς.
εἰ δὲ πάτρα Φοίνισσα, τίς ὁ φθόνος, τὸν καὶ ὁ Καδμός
κεῖνος, ἀφ' οὗ γραπτὰν Ἑλλὰς ἔχει σελίδα.

118.—ΔΙΟΓΕΝΟΤΣ ΔΑΕΡΤΙΟΤ

Τὸν Κετικά Ζήνωνα θανεῖν λόγος φε ὑπὸ γῆρας
πολλὰ καρπὸν ἔλύθη μένων ἄστεος.
<οἱ δὲ διε προσκοφας ποτ' ἔφη χερὶ γάν ἀλοήσας,
“Ἐρχομαι αὐτόματος τί δὴ καλεῖς με;”>

¹ i.e. Cynic.

² Zeno stumbled and broke his finger striking his hand

115.—*On Antisthenes*

You were in your lifetime a Dog,¹ Antisthenes, of such a nature that you bit the heart with words, not with your mouth. But someone perchance will say you died of consumption. What does that matter? One must have someone to guide one to Hades.

116.—*On Diogenes*

"Diogenes, tell what fate took you to Hades?"
"A dog's fierce bite."

117 ZENODORIS

On Zeno

ZENO, reverend grey-browed sage, thou didst find the self-sufficient life, abandoning the pursuit of vainglorious wealth, for virtue (and thou didst train thyself to foresight) was the school of thought thou didst institute, the mother of countless freedom. If thy country were Phoenicia what reproach is that? Cadmus too, from whom Greeks learnt writing, was a Phoenician.

118.—DIOGENES LAERTIUS

On the Same

SOME say that Zeno of Citium, suffering much from old age, remained without food, and others that striking the earth with his hand he said, "I come of my own accord. Why dost thou call me?"²

on the ground, he cried, "I come; why callest thou me?" and at once strangled himself.

GREEK ANTHOLOGY

119.—ΑΔΗΛΟΝ

‘Ηνίκα Πυθαγόρης τὸ περικλεὲς εὑρετο γράμμα
κεῖν’, ἐφ’ ὅτῳ κλεινὴν ἥγαγε βουθυσίην.

120. ΞΕΝΟΦΑΝΟΤΣ

Καὶ ποτέ μιν στυφελιζομένου σκύλακος παριόντα
φασὶν ἀποικτεῖραν, καὶ τόδε φάσθαι ἔπος·
“Παῦσαι, μηδὲ ῥάπιξ”, ἀπειῇ φίλου ἀνέρος ἐστὶ¹
ψυχή, τὴν ἔγων, φθεγξαμένης ἀίσιν.”

121.—ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ

Οὐ μόνος ἐμψύχων ἀπεχει χέρας, ἀλλὰ καὶ ἡμεῖς·
τις γάρ δις ἐμψύχων ἦψατο, Πυθαγορι,
ἄλλ’ ὅταν ἐψηθῇ τι καὶ ὀπτηθῇ καὶ ἀλισθῇ
δὴ τότε καὶ ψυχὴν οὐκ ἔχον ἐσθίομεν.

122.—ΤΟΥ ΑΥΤΟΥ

Αἰαῖ, Πυθαγόρης τί τόσον κνάμους ἐσεβάσθῃ,
καὶ θάνε φοιτηταῖς ἄμμυνγα τοῖς ἰδίοις,
χωρίους ἦν κνάμων· ίνα μὴ τούτους δὲ πατιήσῃ
εξ Ἀκραγαντίνων κάτθαιν’ ἐν τριέδῳ.

119.—ANONYMOUS

On Pythagoras

DEDICATED when Pythagoras discovered that famous figure¹ to celebrate which he made a grand sacrifice of an ox.

120.—XENOPHANES

On the Same

They say that once he passed by as a dog was being beaten, and pitying it spoke as follows, "Stop and beat it not, for the soul is that of a friend, I know it, for I heard it speak."

121.—DIOGENES LAERTIUS

On the Same

Not you alone, Pythagoras, abstained from living things, but we do so likewise; who ever touched living things? But when they are boiled and roasted and salted, then they have no life in them and we eat them.

122.—BY THE SAME

On the Same

At last why did Pythagoras reverence beans so much and die together with his pupils? There was a field of beans, and in order to avoid trampling them he let himself be killed on the road by the Agrigentines.

¹ i.e. what is now called the Forty-seventh Proposition of Euclid, Book I.

GREEK ANTHOLOGY

123.—ΤΟΥ ΑΥΤΟΥ

Καὶ σὸν ποτ', Ἐμπεδόκλεις, διερῦ φλογὴ σῶμα
καθίρας
πῦρ ἀπὸ κρητῆρων ἔκπιες ἀθάνατον·
·····κέρεω δ' ὅτι σαυτὸν ἐκῶν βάλεις ἐς φόον Λέτυη,
ἄλλα λαθεῖν ἐθέλων ἔμπεσες οὐκ ἐθέλων.

124.—ΤΟΥ ΑΥΤΟΥ

Ναὶ μὴν Ἐμπεδοκλῆια θανεῖν λόγος ὡς ποτ' ἀμάξις
ἔκπεσε, καὶ μηρον κλίσσαστα δεξιερόν·
εἰ δὲ πυρὸς κρητῆρις ἐστίλατο καὶ πίε τὸ ζῆν,
πῶς ἀν δέ τ' ἐν Μεγάροις δείκνυτο τοῦδε τάφος;

125.—ΑΔΡΙΛΟΝ

Εἴ τι παραλλάσσει φαίθων μέγας ἄλιος ἀστρων,
καὶ πόντος ποταμῶν μείζων' ἔχει δύναμιν.
φαμὶ τοσοῦτον ἐγὼ σοφιὰ προέχειν Ἐπίχαρμον,
δυ πατρὶς ἐστεφάνωσ' ἀδεῖ Συρακοσίων.

126. <ΔΙΟΓΕΝΟΤΣ ΔΑΕΡΤΙΟΤ>

Τὴν ὑπένοιαν πᾶσι μάλιστα λέγω θεραπεύειν·
εἰ γὰρ καὶ μὴ δράσ, ἄλλα δοκεῖ, ἀτιχεῖς.
οὕτω καὶ Φιλόλαου ἀνεῖλε Κρότων ποτὲ πάτρη,
ὅς μιν ἔδοξε θέλειν δῶμα τύραννον ἔχειν.

BOOK VII. 123-126

123.—BY THE SAME

On Empedocles

AND you too, Empedocles, purifying your body by liquid flame, drank immortal fire from the crater¹ [will not say that you threw yourself on purpose into Etna's stream, but wishing to hide you fell in against your will.

124.—BY THE SAME

On the Same

THEY say Empedocles died by a fall from a carriage breaking his right thigh. But if he jumped into the fiery bowl, and drank life, now is it his tomb is shown still in Megara?

125.—ANONYMOUS

On Epicharmus

EVEN as the great burning sun surpasseth the stars and the sea is stronger than the rivers, so I say that Epicharmus, whom this his city Syracuse crowned, excelleth all in wisdom.

126.—DIOGENES LAERTIUS

On Philolaus

I ADVISE all men to cure suspicion, for even if you don't do a thing, but people think you do, it is ill for you. So Croton, his country, once slew Philolaus because they thought he wished to have a house like a tyrant's.

¹ With a play on the other meaning "bowl."

GREEK ANTHOLOGY

127.—ΤΟΥ ΑΥΤΟΥ

Πολλάκις Ἡράκλειτον ἔθαιμασα, πῶς ποτὲ τὸ ζῆν
ῶδε διαντλήσας δύσμορος, εἰτ' ἔθανεν
σῶμα γάρ ἀρδεύοντα κακὴ νόσος ὕδατι, φέγγος
ἔσβεσεν ἐκ βλεφάρων καὶ σκότῳ ἡγάγετο.

128.—ΑΔΗΛΟΝ

Ἡράκλειτος ἔγώ τί μ' ἄνω κάτω ἐλκετ' ἀμουσοῖ;
οὐχ ὑπὸ ἐπόνουν, τοῖς δὲ ἐμὲ ἐπισταμένοις·
εἰς ἐμοὶ ἀνθρωπος τρισμυριοι, οἱ δὲ ἀνάριθμοι
οὐδεις. ταῦτ' αὐδῶ καὶ παρὰ Περσεφόνη.

129. <ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ>

Ἡθελει, δὲ Ζήνων, καλὸν ἡθελει, ἄνδρα τύραννον
κτείνεις ἐκλύσαι δουλοσύνης Ἐλέαν·
ἄλλ' ἔδύμηρος δη γάρ σε λαβὼν ὁ τύραννος ἐν ὅλην
κοψε· τί τοῦτο λέγω; σῶμα γάρ, οὐχὶ δὲ σέ.

130.—ΤΟΥ ΑΥΤΟΥ

Καὶ σεῦ, Πρωταγορη, φάτιν ἐκλιουν, ως ἀρ' Ἀθηνῶν
ἴκ ποτ' ίδων καθ' οδον πρέσβυτη δὲν ἔθανεν·
εἶλετο γάρ σε φυγεῖν Κέκροπος πόλις· ἄλλα σὺ
μέν που
Παλλάδος ἀστι φύγει, Πλοευτέα δ' οὐκ ἔφυγες.

127.—BY THE SAME

On Heraclitus

I often wondered about Heraclitus, how after leading such an unhappy life, he finally died. For an evil disease, wasting his body, put out the light in his eyes and brought on darkness.

128.—ANONYMOUS

On the Same

I AM Heraclitus. Why do you pull me this way and that, ye literate? I did not work for you, but for those who understood me. One man for me is equivalent to thirty thousand and countless men are but as nobody. Thus I proclaim even in the house of Persephone.¹

129.—DIOGENES LAERTIUS

On Zeno the Eleatic

You wished, Zeno—'twas a goodly wish—to kill the tyrant and free Elea, but you were slain, for the tyrant caught you and pounded you in a mortar. Why do I speak thus? It was your body, not you.

130.—BY THE SAME

On Protagoras

About you, too, Protagoras, I heard that once leaving Athens in your old age you died on the road, for the city of Cecrops decreed your exile. So you escaped from Athens but not from Pluto.

¹ This same saying is attributed to Democritus by Seneca, and both philosophers no doubt shared this contempt for the many.

GREEK ANTHOLOGY

131.—ΑΛΛΟ

Πρωταγόρην λογος ἀδε θαυεῖν φέρει ἀλλὰ γὰρ τοῦτο
ῆκατο σῶμα γαῖαν, ψυχὴ δὲ ἀλτὸ σοφοῖς.

132.—ΑΛΛΟ

Καὶ σέο, Πρωταγόρη, σοφίης ἴδμεν βέλος ὀξύν,
ἀλλ' οὐ τιτρῶσκον, τῶν δὲ γλυκὺν τκρῆμα.¹

133. <ΔΙΟΓΕΝΟΤΣ ΛΑΙΚΡΤΙΟΤ>

Πτίσσετε, Νικοκρέων, ἔπι καὶ μᾶλα, θύλακός ἐστι
πτίσσετ', 'Λινάξαρχος δὲ ἐν Διός ἐστι πάλαι
καὶ σὲ διαστείλασα γυνάφοις ἀλίγον τάδε λέξει
ῥήματα Περσεφόνη· "Ἐρρε μυλωθρὲ κακε."

134.—ΑΔΗΛΟΝ

'Ενθάδε Γοργίου ἡ κεφαλὴ κυνικοῦ κατάκειμαι,
οὐκέτι χρειπτομένη, οὕτ' ἀπομυσσομένη.

135.—ΑΔΛΟ

Θεσσαλὸς Ἰπποκράτης, Κφος γένος, ἐνθάδε κεῖται,
Φοιβου ἀπὸ ρίζης ἀθανάτου γεγαῶς,

χρῆστας ήσαν suggested by Boissonade and I render so.

BOOK VII. 131-135

131.—ANONYMOUS

On the Same

Protagoras is said to have died here, but . . . his body alone reached the earth, his soul leapt up to the wise.

132.—ANONYMOUS

On the Same

We know too, Protagoras, the sharp arrow of thy wisdom. Yet it wounds not, but is a sweet unguent.

133.—DIOGENES LAERTIUS

On Anaxarchus

Bray it in the mortar still more, Nicocreon, it is a bag, break it, but Anaxarchus is already in the house of Zeus, and Persephone soon, exclaiming you, will say, "Out on thee, evil Miller."¹

134.—ANONYMOUS

On Gorgias

Here I be, the head of Cynic Gorgias, no longer clearing my throat nor bewaring my nose.

135.—ANONYMOUS

On Hippocrates of Cos, the Physician

Here Ieth Thessolian Hippocrates, by descent a Corin, sprung from the immortal stock of Phoebus.

¹ Nicocreon, the Cyprian tyrant is said to have pounded Anaxarchus to death. Anaxarchus exclaimed, "I found this bag (my body), but you do not pound Anaxarchus himself." This is a well-attested story.

GREEK ANTHOLOGY

πλεῖστα τρόπαια νόσων στήσας δηλοις "Τύγείη,
δέξαν ἑλων πολλῶν οὐ τύχα, ἀλλὰ τέχνη.

136.—ΑΝΤΙΠΑΤΡΟΤ

"Ηρωος Πριάμου βαιδε τάφος· οὐχ δὲ τοίου
ἄξιος, αλλ' ἔχθρων χερσὸν ἔχωννύμεθα.

137.—ΛΔΕΞΠΟΤΟΝ

Μή με τάφῳ σύγκρινε τὸν "Εκτόρα, μηδὲ ἐπὶ τύμβῳ
μέτρει τὸν πάστη "Εἰλλάδος ἀντιπαλοῦ.
Τιμᾶς, αὐτὸς "Ομηρος ἄμοι τάφος, "Εἰλλάς, "Αχαιοὶ<sup>φεύγοντες—τούτοις πᾶσιν φέρωννύμεθα·
[εἰ δὲ διλέγητο μέθρεῖς θητὸν κόνιν, οὐκ ἄμοι αἰσχος· 8
"Εἰλληνων ἔχθραῖς χερσὸν ἔχωννύμεθα]</sup>

138.—ΑΚΗΡΑΤΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

"Εκτορ, Ομηρέρσιν δει βεβοημένει βίβλοι,
θειοδόμοι τείχειν ἔρκος φρυμυότατοι,
ἐν σοι Μασιδῆς ἀνεπαύσατο· σοῦ δὲ θανόντος,
"Εκτορ, ἐσυγήθη καλ σελίς Ιλιάδος.

139.—ΑΛΛΟ

"Εκτορι μὲν Τροίη συγκεκτθανει, οὐδὲ ἔτι χείρας
ἀντῆρεν Δαναῶν παισιν ἐπερχομένοις·
Πέλλα δὲ "Αλεξάνδρῳ συναπώλετο· πατρίδες ἀρά^ά
ἀνδράσιν, οὐ πάτραις ἀνδρετ ἀγαλλόμεθα.

BOOK VII. 135-139

Armed by Health he gained many victories over Disease, and won great glory not by chance, but by science.

136.—ANTIPATER

On Priam

SMALL am I, the barrow of Priam the hero, not that I am worthy of such a man, but because I was built by the hands of his foes.

137.—ANONYMOUS

On Hector

Do not judge Hector by his tomb or measure by his barrow the adversary of all Hellas. The Iliad, Homer himself, Greece, the Achaeans in flight—these are my tomb—by these all was my barrow built. (If the earth you see above me is little, it is no disgrace to me, I was entombed by the hands of my foes the Greeks.)

138.—ACERATUS GRAMMATICUS

On the Same

Hector, constant theme of Homer's books, strongest bulwark of the god-built wall, Homer rested at thy death and with that the pages of the Iliad were silenced.

139.—ANONYMOUS

On the Same and on Alexander of Macedon

With Hector perished Troy and no longer raised her hand to resist the attack of the Damar. And Pella, too, perished with Alexander. So fatherlands glory in men, their sons, not men in their fatherlands.

GREEK ANTHOLOGY

140.—ΑΡΧΙΟΤ ΜΑΚΕΔΟΝΟΣ

Καὶ γενέταν τοῦ νέρθε καὶ οὖντα καὶ χθονια φάνε,
στᾶλα, καὶ ποὶη κηρὶ δαμεις ἔθινε.—
πατηρ μὲν Πρίαμος, γὰ δ' Ἰλιον, οὗνομα δ' Ἐκτερ,
ῶνερ, ὑπὲρ πατρας δ' ὥλετο μαρνάμενος.

141.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Θεσσαλὶ Πρωτεσύλας, σὲ μὲν πολὺς φέσεται αἰών,
Τροϊφ οφειλομένου πτωματος ἀρξάμενον
σῆμα δέ τοι πτελέρης συνηρεφες ἀμφικομεντε
Νύμφας, ἀπεχθομένης Ἰλίου ἀντιπέρας.
δενδρα δε δισμηνυτα, καὶ θη ποτὶ τεῖχος ἕδωσε
Τρώιον, αὐλέαν φυλλοχοεῦντι κάρην,
ὅσσος ἐν ἡρῷεσσι τότ' θη χόλος, εἰ μέρος ἀκμῆν
ἐχθρὸν ἐν ἀψύχοις σώζεται ἀκρεμόσιν;

142.—ΑΔΗΔΟΝ

Τύμβος Ἀχιλλῆος ρηγῆνορος, ὃν ποτ' Ἀχαιοὶ¹
δάμησαν, Τρωαὶ δεῖμα καὶ ἐσσομένων
αἴγιαλῷ δὲ νένευκεν, ἵνα στοναχῆσι θαλάσσης
κυδαίνοιτο πάις τῆς ἄλιας Θέτιδος.

W. M. Hardinge, in *The Nineteenth Century*, Nov. 1878,
p. 873.

143.—ΑΔΗΔΟΝ

"Αὐδρε δύω φιλότητι καὶ ἐν τεύχεσσι ὀρίστω,
χαίρετοι, Λιακίδη, καὶ σύ, Μενοιτιάδη.

140.—ARCHIAS OF MACEDON

On Hector

Tell, O column, the parentage of him beneath thee
and his name and country and by what death he
died. "His father was Priam, his country Lion, his
name Hector, and he perished fighting for his native
land."

141.—ANTIPHILUS OF BYZANTIUM.

On Protesilaus

O THESSALIAN Protesilaus, long ages shall sing of
thee, how thou didst strike the first blow in Troy's
predestined fall. The Nymphs tend and encircle
with oves indowing eams thy tomb opposite hated
Lion. Wrathful are the trees, and if they chance
to see the walls of Troy, they shed their withered
leaves. How bitter was the hatred of the heroes if
a part of their enmity lives yet in soulless branches.

142.—ANONYMOUS

On Achilles

This is the tomb of Achilles the man-breaker,
which the Achaeans built to be a terror to the
Trojans even in after generations, and it slopes to
the beach, that the son of Thetis the sea goddess
may be saluted by the moon of the waves.

143.—ANONYMOUS

On Achilles and Patroclus

HAIL Acastus and Menobradas, ye twain supreme
in Love and Arms.

GREEK ANTHOLOGY

144.—ΑΔΕΣΠΟΤΟΝ

Ἡδυεπής Νέστωρ Πύλιος Νηλήϊος ἦρας
ἢ Πύλῳ ἡγαθέρ τύμβου ἄχει τριγέρων.

145—ΑΣΚΑΗΠΙΑΔΟΤ

"Ἄδ' ἔγώ μὲν τλάμων 'Αρετὰ παρὰ τῷδε κάθημαι
Λίαντος τύμβῳ κειραμένα πλοκάμους,
Θυμὸν ἄχει μεγάλῳ θεβολημένα, εἰ παρ' Ἀχαιοῖς
ἀ δολύφρων 'Απάτα κρέσσον δμεν δύναται.

146 — ΑΝΤΙΠΑΤΡΟΥ ΣΙΔΩΝΙΟΤ

Σῆμα παρ' Αἰάντειου ἐπὶ 'Ροιτηίσω ἀκτῶν
θυμοβαρῆς 'Αρετὰ μύρομαι ἔζομένα,
ἀπλόκαμος, πινόεσσα, διὰ κρίσιν ὅττι Πελασγῶν
οὐκ ἀρετὰ νικᾶν ἔλλαχεν, ἀλλὰ δόλος
τεύχεα δὲν λέξειν 'Αχιλλέος· "Ἄρσενος ἄκμᾶς, 5
οὐ σκολιῶν μύθων ἄμμος ἐφιέμεθα."

147.—ΑΡΧΙΟΤ

Μοῦνος ἁναιρομένοισιν ὑπέρμαχος ἀσπίδα τείνας,
μηνσὸν βαρὺν Τρώων, Λλαν, δμενας ἀρην·
οὐδὲ σε χερμαδίων ὀσεν κτυπος, οὐ νέφος ίῶν,
οὐ πύρ, οὐ δεράτων, οὐ ξιφέων πάταγος·
ἄλλ' αὔτως προβλήγε τε καὶ ἔμπεδος, ὃς τις ἐρέπνα 5
ἰδρυθείς, ἔτλης λαλλαπα δυσμενέων.

BOOK VII. 144-147

144.—ANONYMOUS

On Nestor

SWEET-SPOKEN Nestor of Pylos, the hero-son of Neleus, the old, old man, has his tomb in peasant Pylos.

145.—ASCLEPIADES

On Ajax

HERE sit I, miserable Virtue, by this tomb of Ajax, with shorn hair, smitten with heavy sorrow that cunning Fraud hath more power with the Greeks than I.

146.—ANTIPATER OF SIDON

On the Same

By the tomb of Ajax on the Rhoetean shore, I Virtue, sit and mourn, heavy at heart, with shorn locks, in soiled raiment, because that in the judgment court of the Greeks not Virtue but Fraud triumphed. Achilles' arms would fain cry, "We want no crooked words, but manly valour."

147.—ARCHIAS

On the Same

ALONE in defence of the routed host, with extended shield didst thou, Ajax, await the Trojan host that threatened the ships. Neither the crashing stones moved thee, nor the cloud of arrows, nor the clash of spears and swords; but even so, like some crag, standing out and firmly planted thou didst face the hurricane of the foes. If Hellas did

GREEK ANTHOLOGY

εἰ δέ σε μὴ τεύχεσσιν Ἀχιλλέος ὥπλισσεν Ἑλλάς,
 ἀξιον ἀντ' ἀρετᾶς δπλα ποροῦσα γέρας,
 Μοιρίων θουλήσι ταδ' ἡμπλακεν, ὡς ἀν ὑπ' ἔχθρων
 μῆτινος, ἀλλὰ σὺ σῇ πότμον ἔληγε παλάμη. 10

148.—ΑΔΕΣΙΟΤΟΝ

Σῆμα τόδ' Αἴαντος Τελαμώνοι, θη κτάνε Μοῖρα,
 αὐτοῦ χρησιμένα καὶ χερὶ καὶ ξίφει.
 οὐδὲ γάρ ἐν θυητοῖσι δυνησατο καὶ μεμανία
 εύρεμεναι. Κλωθὸς τῷδ' ἔτερον φουέλ.

149.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Κεῖται ἐν Τροΐῃ Τελαμώνιος, οὗ τινες δ' ἔμπησ
 ἀντιβίων ὄπάσας εὐχος ἐοῦ θανάτου
 τόσσης γάρ χρόνος ἀλλον ἐπάξιον ἀνέρα τόλμης
 οὐχ εύρων, παλάμη θῆκεν ὑπ' αὐτοφόνῳ.

150.—ΤΟΥ ΑΥΤΟΥ

Αἴας ἐν Τροΐῃ μετὰ μυρίουν εὐχος μέθλων
 μέμφεται οὐκ ἔχθροις κείμενος, ἀλλὰ φίλοις.

151.—ΑΛΛΟ

“Ἐκτωρ Αἴαντι ξίφος ὕπασεν, “Ἐκτορε δ' Αἴας
 ξωστῆρ· ἀμφοτέρων ἡ χάρις εἰς θάνατος.

BOOK VII. 147-151

not give thee the arms of Achilles to wear, a worthy reward of thy valour, it was by the counsel of the Fates that she erred, in order that thou shouldst meet with doom from no foe, but at thine own hand.

148.—ANONYMOUS

On the Same

This is the tomb of Telamonian Ajax whom Fate slew by means of his own hand and sword. For Clotoe, even had she wished it, could not find among mortals another able to kill him.

149.—LEONTIUS SCHOLASTICUS

On the Same

THE Telamonian lies low in Troy, but he gave no foeman cause to boast of his death. For Time finding no other man worthy of such a deed entrusted it to his own self-slaying hand.

150.—BY THE SAME

On the Same

Ajax lieth in Troy after a thousand vaunted deeds of prowess, blaming not his foes but his friends.

151.—ANONYMOUS

On Ajax and Hector

Hector gave his sword to Ajax and Ajax his girdle to Hector, and the gifts of both are alike instruments of death.

GREEK ANTHOLOGY

152.—ΑΛΛΟ

Πικρὴν ἀλλῆλοις "Εκτωρ χάριν ηδὲ φέρασπις
 Αἴας ἐκ πολέμου μνῆμ' ἔπορον φιλίης·
 "Εκτωρ γὰρ ζωστῆρα λαβὼν ξίφος ἔμπαλι δῶκε·
 τὴν δὲ χάριν δώρων πείρασαν ἐν θανάτῳ·
 τὸ ξίφος εἶλ' Λίαντα μεμηνότα, καὶ πάλι ζωστῆρ
 εἰλκυσσε Πριαμίδην δίφρια συρρυμένου,
 οὗτως ἐξ ἔχθρῶν αὐτοκτόνα πέμπετο δῶρα,
 ἐν χαιρίτος προφάσει μοῖραν ἔχοντα μύρου.

153.—ΟΜΗΡΟΤ, οἱ δὲ ΚΛΕΟΒΟΤΑΛΟΤ ΤΟΥ ΛΙΝΔΙΟΤ

Χαλκῇ παρθένος εἷμι, Μίδα δὲ πὶ σήματι κεῖμα.
 ἔστ' οἱ οὐδωρ τε νάγη, καὶ δένδρεα μακρὰ τεθῆλη,
 αὐτοῦ τῷδε μένουσα πολυκλαντῷ ἐπὶ τύμβῳ,
 ἀγγειλέω παριοῦσι, Μίδας ὅτι τῷδε τέθαπται.

R. G. McGregor, *Greek Anthology*, p. 422.

154.—ΑΔΗΛΟΝ

Εἰς Κόροιβον

Κοινὸν ἐγὼ Μεγαρεῦσι καὶ Ἰναχίδαισιν ἄθυρμα
 ἰδρυματι, Ψαμάθης ἔκδικον οὐλομένης·
 εἰπὲ δὲ Κήρη τυμβούχος· δὲ κτεινας με Κόροιβος·
 κεῖται δὲ ὁδὸς ὑπὲρ ἔμοις πασσὸν διὰ τρίποδα
 Δελφὶς γὰρ φύμα τοῦδε ἔθέσπισεν, ὅφρα γενοίμαν
 τᾶς κείνου μύμφας σῆμα καὶ ἴσταρίης.

Apollon, to avenge the death of the child whom Psamathe the Argive princess bore him, sent a famine demon (*Ποιητής*) which carried off babies. This demon was killed by Coroebus.

BOOK VII. 152-154

152.—ANONYMOUS

On the Same

BITTER favours did Hector and Ajax of the great shield give each other after the fight in memory of their friendship. For Hector received a girdle and gave a sword in return, and they proved in death the favour that was in the gifts. The sword slew Ajax in his madness, and the girdle dragged Hector behind the chariot. Thus the adversaries gave each other the self-destroying gifts, which held death in them under pretence of kindness.

153.—HOMER OR CLEOBULUS OF LINDUS

On Midas

I AM a maiden of brass, and rest on Midas' tomb. As long as water flows, and tall trees put forth their leaves, abiding here upon the tearful tomb, I tell the passers-by that Midas is buried here.

Here ends the collection of fictitious epitaphs on celebrities, but a few more will be found scattered in other parts of the book.

154.—ANONYMOUS

On Coroebus

I AM set here, an image common to the Megarians and the Argives, the avenger of unhappy Psamathe. A ghoul, a denizen of the tomb am I, and he who slew me was Coroebus, here under my feet he lies, all for the tripod. For even so did the voice of Delphi decree, that I should be the monument of Apollo's bride and tell her story.¹

He was pardoned by Apollo and ordered to settle wherever a tripod he carried fell. This was near Megara, and on his tomb at Megara he was represented killing the tripod.

GREEK ANTHOLOGY

155.—ΑΔΕΣΠΟΤΟΝ

Εἰς Φιλιστίωνα τὸν Νικαέα γελωτοποιόν

Ο τὸν πολυστέμακτον ἀνθρώπων βίου
γέλωτο κεράσας Νικαέας Φιλιστίων
ἐνταῦθα κεῖμαι, λείψανον παντὸς βίου,
πολλάκις ἀποθανῶν, ὃδε δ' οὐδεπωποτε.

156.—ΙΣΙΔΩΡΟΤ ΛΙΓΕΑΤΟΤ

Ιξφ καὶ καλίμοισιν ἄπ' ἡέρος αὐτὸν ἔφερβεν
ἴδμηλος, λιγώς, ἀλλ' ἐν ἐλευθερίῃ.
οὕποτε δ' οὐκείνῳ ἔκυσεν χέρα γαστρος ἔκηγε·
τούτῳ τρυφῆν κείνω, τούτῳ ἔφερ' εὐφροσύνην.
τρὶς δὲ τρητοστὸν ζῆσας ἔτος ἐνθύδ' οἰαίει,
παισὶ λιπῶν ἤξδην καὶ πτερά καὶ καλάμους.

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157.—ΑΔΗΛΟΝ

Τρεῖς ἐτέων δεκάδας, τριάδας δυο, μέτρον ἔθηκαν
ἡμετέρης βιοτῆς μάρτιες αἰθέριοι,
ἀρκοῦμαι τούτοισιν· ὁ γὰρ χρόνος ἀνθος ἀριστον
ἥλικίης· ἔθανεν χῷ τριγέρων Πύλιος.

158.—ΑΔΗΛΟΝ

Εἰς Μάρκελλον τὸν Σιδίτην ἴστρόν

Μάρκελλου τόδε σῆμα περικλυντοῦ ἵητῆρος,
φωτὸς κυδιστοιο τετιμένου ἀθανάτουσιν,
οὐ βιβλους ἀνέθηκεν ἔντιμενη ἐνὶ Ρώμῃ
Ἄδριανὸς προτερων προφερέστερος ἴγνεμονιζων,
καὶ πάις Ἀδριανοῦ μέγ' ἔξοχος Ἀυτωνῖνος,

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155.—ANONYMOUS

On Philistion the Actor of Nicaea

I, Philistion of Nicaea, who tempered with laughter the miserable life of men, lie here, the remains of all life¹, I often died, but never yet just in this way.

156.—ISIDORUS OF AEGAE

By his birdlime and canes Farnelus lived on the creatures of the air, simply but in freedom. Never did he kiss a strange hand for his belly's sake. Thus his crust supplied him with luxury and delight. Ninety years he lived, and now sleeps here, having left to his children his birdlime, nets and canes.

157.—ANONYMOUS

Turne decades and twice three years did the heavenly augurs fix as the measure of my life. I am content therewith, for that age is the finest flower of life. Even ancient Nestor died.

158.—ANONYMOUS

On Marcellus the Physician of Side

This is the tomb of Marcellus the renowned physician, a most celebrated man, honoured by the gods, whose books were presented (to the public library) in fair-built Rome by Hadrian the best of our former emperors, and by admirable Antoninus,

¹ i.e. he had represented all kinds of life on the stage.

GREEK ANTHOLOGY

ὅφρα καὶ ἐσσομένοιστε μετ' ἀνδράσι κῦδος ἄραιτο
εἰνεκεν εὐεπήγη, τὴν οἱ πόρε Φοῖβος Ἀπόλλων,
ἥρωφ μέλιψαντι μέτρῳ θεραπή. α νούσων
Βιβλίοις ἐν πινυταῖς Χειρωνίσι τεσσαράκοντα.

159.—NIKAPHRON

Ορφεὺς μὲν κιθάρα πλεῖστον γέρας εἶλετο θυητῶν,
Νεστωρ δὲ γλώσσης ἡδυλιγού συφίη,
τεκτοσύνη δὲ ἐπέων πολυτίστωρ θεῖος Ὄμηρος,
Τηλεφωνῆς δὲ αὐλοῖς, οὐδὲ ταφος ἐστὸν δᾶς.

100.—ANAKREONTOΣ

Καρτερὸς ἐν πολέμοις Τιμόκριτος, οὐδὲ τόδε σῦμα.
Ἄρτης δὲ σὺν ἀγαθῶν φείδεται, ἀλλὰ κακῶν.

161.—ANTIPATRΟΥ ΣΙΔΩΝΙΟΤ

α. Ὁρη, Διὸς Κρονίδας διώκτορε, τεῦ χάρις ἔσταις
γοργὸς ὑπέρ μεγάλου τύμβου Ἀριστομένους;
β. Ἀγγέλλω μεροπεστιν δθ' οὔνεκεν δσσον ἄριστος
οἰωνῶν γενόμαν, τόσσον δδ' ἡθέων.
δειλαί τοι δειλοῖσιν ἐφεδρήσσονται πέλειας
ἄμμετ δ' ἀτρέστοις ἀνδράσι τερπόμεθα.

162.—ΔΙΟΣΚΟΡΙΔΟΤ

Εὐφράτην μὴ καίε, Φιλώντι με, μηδὲ μιήνης
πῦρ ἐπ' ἔμοι. Πέρσης ειμὶ καὶ ἐκ πατέρου,
Πέρσης αὐθιγενῆς, ναὶ δέσποτα πῦρ δὲ μιῆναις
θμῖν τοῖς χαλεποῦ πικροτερον θυνάτου,
ἀλλὰ περιστεῖλας με δίδου χθονί· μηδὲ ἐπὶ νεκρῷ
λουτρὰ χέργε· σέβομαι, δέσποτα, καὶ ποταμοῦς.

BOOK VII. 158-162

Hadrian's son; so that among men in after years he might win renown for his eloquence, the gift of Phœbus Apollo. He sang of the treatment of diseases in forty skilled books of heroic verse called the Chironides.

159.—NICARCHUS

Orpheus won the highest prize among mortals by his harp, Nestor by the skill of his sweet-phrased tongue, divine Homer, the learned in lore, by the art of his verse, but Telephernes, whose tomb this is, by the flute.

160. ANACREON

VALIANT IN WAR was Timoeritas, whose tomb this is. War is not sparing of the brave, but of cowards.

161.—ANTIPATER OF SIDON

On Aristomenes, on whose Tomb stood an Eagle

"FLEET-WINGED bird of Zeus, why dost thou stand in splendour on the tomb of great Aristomenes?" "I tell unto men that as I am chief among the birds, so was he among the youth. Timid doves watch over cowards, but we delight in dauntless men."

162.—DIOSCORIDES

BURN not Euphrates,¹ Philonymus, nor desile Fire for me. I am a Persian as my fathers were, a Persian of pure stock, yea, master to desile Fire is for us bitterer than cruel death. But wrap me up and lay me in the ground, washing not my corpse, I worship rivers also, master

¹ The slave's name.

GREEK ANTHOLOGY

163.—ΛΕΩΝΙΔΟΤ

- α. Τίς τίνος εῖσα, γύναι, Παρίην ὑπὸ κλονα κεῖσαι;
 β. Πρηξὸν Καλλιτέλευς. α. Καὶ ποδαπή;
 β. Σαμίη.
- α. Τίς δέ σε καὶ κτερέιξε; β. Θεόκριτος, φ' με γονῆς
 ἐξέδοσαν. α. Θυήσκεις δὲ τίνος; β. Ἐκ
 τυκτοῦ.
- α. Εὖστα πόσων ἔτέων; β. Δύο κείκοσιν. α. Ἡ
 ρμή γ' ἀτεκνος;
 β. Οὐκ, ἀλλὰ τριετὴ Καλλιτέλην ἔλιπον.
- α. Ζώοι σοι κεῖνός γε, καὶ ἡς βαθὺ γῆρας ἵκαιτο.
 β. Καὶ σοι, ξεῖνε, πόροι πάντα Τύχη τὰ καλά.

164.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

- α. Φράζε, γύναι, γενεῖν, δυομα, χθόνα. β. Καλλι-
 τέλης μὲν
 ὁ σπείρας, Πρηξὼ δὲ οὖνομα, γῆ δὲ Σαμος.
- α. Σῆμα δὲ τίς τοδὲ ἔχωστε, β. Θεόκριτος, ο πρὸν
 ἄθικτα
 ἡμετέρας λύσας ἀμματα παρθενίς.
- α. Ήώς δὲ θάνατος; β. Λοχιοισιν ἐν ἀλγεσιν α. Εἰπὲ
 δὲ ποίην
 ἥλθες ἐς ἡλικίην. β. Δισσάκις ἐνδεκέτις.
- α. Ἡ καὶ ἄπαις, β. Οὐ, ξεῖνε λέλουπα γὰρ ἐν νεότητι
 Καλλιτέλη, τριετὴ παιδὸν ἔτι νηπιαχον.
- α. Ἔλθοι ἐς ὀλβιστήν πολιτὴν τρίχα. β. Καὶ σόν,
 ὅδίτα,
 οὔριον ιθύνοι πάντα Τύχη βίοτον.

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163.—LEONIDAS

A. "Who art thou, who thy father, lady lying under the column of Persian marble?" B. "Praxo, daughter of Calliteles." A. "And thy country?" B. "Samos." A. "Who and thee to rest?" B. "Theocritus to whom my parents gave me in marriage." A. "And how didst thou die?" B. "In childbirth." A. "How old?" B. "Twenty-two." A. "Childless then?" B. "No! I left behind my three year old Calliteles." A. "May he live and reach a ripe old age." B. "And to thee, stranger, may Fortune give all good things."

164.—ANTIPATER OF SIDON

A Variant of the Last

A. "Tell me, lady, thy parentage, name and country." B. "Calliteles begat me, Praxo was my name, and my land Samos." A. "And who erected this monument?" B. "Theocritus who loosed my maiden zone, untouched as yet." A. "How didst thou die?" B. "In the pangs of labour." A. "And tell me what age thou hast reached?" B. "Twice eleven years." A. "Childless?" B. "No, stranger, I left Calliteles behind me, my baby boy." A. "May he reach a grey and blessed old age." B. "And may Fortune, O stranger, steer the course of all thy life before a sultry breeze."

GREEK ANTHOLOGY

165.—ΤΟΥ ΑΥΤΟΥ, οἱ δὲ ΑΡΧΙΟΤ

- α. Εἰπὲ γύναις τὶς ἔφυς. β. Προηξώ. α. Τίνος ἐπλεο
πατρός;
 β. Καλλιτέλευς. α. Πίστρας δ' ἐκ τίνος ἐστι;
 β. Σάμου.
- α. Μιᾶμα δέ σου τὶς ἔτειχε; β. Θεόκριτος, δις με
σύνεννον
 ἔγετο. α. Πῶς δ' ἐδίμητο; β. Ἀλλγεστιν ἐν λο-
χίοις.
- α. Εἴνι ἔτεσιν τίσιν εῦσα; β. Δις ἔνδεκα. α. Παιῆνα
δε λείπειν.
 β. Νηπίαχον τρισσῶν Καλλιτέλην ἔτειων.
- α. Ζωῆς τέρμαθ' ἵκοιτο μετ' ὄνδρύσι. β. Καὶ σέο δοῖη
παντὶ Τύχῃ βιώτῳ τερπνούν, ὁδῖτα, τέλος.
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166.—ΔΙΟΣΚΟΡΙΔΟΤ, οἱ δὲ ΝΙΚΑΡΧΟΤ

Τὴν γοεραῖς πνεύσασαν ἐν ὀδίνεσσι Λαμίσκην
 ὅστατα, Νικαρέτης παῖδα καὶ Ἑὐπόλιδος,
 σὺν βρέφεσιν διδύμοις, Σαμίην γένος, αἱ παρὰ Νεῖλφ
 κρυπτουσιν Λιβυης ἥροντες εἰκοσέτιν.
 ἀλλά, κόραι, τῇ παιδὶ λεχάων δώρα φέρουσαι,
 θερμὰ κατὰ ψυχροῦν δάκρυν χεῖτε τάφου.

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167. ΤΟΥ ΑΥΤΟΥ, οἱ δὲ ΕΚΑΤΑΙΟΤ ΘΛΣΙΟΤ

Ἀρχέλεω με δαμαρτα Πολυξείνην, Θεοδέκτου
 παῖδα καὶ αἰνοπαθοῦς ἔνυπε Δημαρέτης,
 δεσσον ἐπ' ὀδῖσιν καὶ μητέρα παῖδα δὲ δαιμον
 ἔφθασεν οὐδὲ αὐτῶν εἴκοσιν ἡελίων.
 ὀκτωκαιδεκέτις δ' αὐτὴ θανον, ἄρτι τεκοῦσα,
 ἄρτι δὲ καὶ μύμφη, πάντ' ὀλυγοχρόνιος.

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165.—BY THE SAME, OR BY ARCHIAS

Another Variant

A "Tell me, lady, who thou wast?" *B.* "Praxo." *A.* "Who thy father?" *B.* "Calliteles." *A.* "And from what country art thou?" *B.* "Samos." *A.* "Who made thy tomb?" *B.* "Theoeritus who took me to wife." *A.* "How didst thou die?" *B.* "In labour pangs." *A.* "At what age?" *B.* "Twenty-two." *A.* "Hast thou left a child?" *B.* "Cai teles, a baby of three." *A.* "May he grow to manhood." *B.* "And may Fortune, O wayfarer, end thy life happily."

166.—DIOSCORIDES OR NICARCHUS

IN Africa on the banks of the Nile resteth with her twin babes Lamusa of Samos the twenty year old daughter of Nicarate and Eupolis, who breathed her last in the bitter pangs of labour. Bring to the girl, ye maidens, such gifts as ye give to one newly delivered, and shed warm tears upon her cold tomb.

167.—BY THE SAME, OR BY HECATAEUS OF THASOS

CALL me Polyxena the wife of Archelaus, daughter of Theodectes and ill-fated Demarete, a mother too in so far at least as I bore a child, for Fate overtook my babe ere it was twenty days old, and I died at eighteen, for a brief time a mother, for a brief time a bride—in all short-lived.

GREEK ANTHOLOGY

168.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΟΤ

“Εὐχέσθω τις ἔπειτα γυνὴ τόκον,” εἶπε Πολυξών,
 γαστέρ’ ὑπὸ τρισσῶν ῥπυγυμενη τεκέων
 μαῆς δὲν εν παλάμησι χύθη νέκυς· οἱ δὲ ἐπὶ γαῖαν
 ὠλισθον κοίλων ἄρρενες ἐκ λαγόνων,
 μητέρος ἐκ νεκρῆς ζωσ γόνος· εἰς ἄρα δαίμοναν
 τῆς μὲν ἀπὸ ζωῆς εἴλετο, τοῖς δὲ ἔπορεν.

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169.—ΑΔΕΞΗΝΟΤΟΝ

Εἰς την δάμαλιν τὴν Ἰσταμένην πέραν Βυζαντίου ήν
 Χρυσοπόδει

“Ιναχίης οὐκ είμι βοὸς τύπος, οὐδὲν ἀπ’ ἔμετο
 κλήγεται ἀνταπὸν Βοσπορίου πέλαγος.
 κείνην γὰρ τὸ πάροιθε βαρὺς χόλος ἡλασεν” Ἡρκ
 ἐν Φάρον τῇδε δὲν ἔγω Κεκροπὶς είμι νέκυς.
 εὐνέτις τὴν δὲ Χάρητος ἐπλων δὲν ἔπλωεν ἐκεῖνος
 τῇδε, Φιλιππείων ἀντεπαλος σκαφέων.
 Βοιδίου δὲ καλεῦματι ἔγω τοτε μὴν δε Χάρητος
 εὐνέτις ἡπείροις τέρποματι ἀμφοτέραις.

E

170.—ΠΟΣΕΙΔΙΠΠΟΤ. ή ΚΑΛΑΙΜΑΧΟΤ

Τὸν τριετῆ παιζόντα περὶ φρέαρ Ἀρχιάνακτα
 εἰδῶλον μορφᾶς κωφὸν ἐπεσπάσατο·
 ἐκ δὲν ὑδατος τον παιδα διάβροχον ἡρπασε ματηρ
 σκεπτομένα ζωᾶς εἰ τῶν μοῖραν ἔχει·
 Νυμφας δὲν οὐκ ἔμιλην ὁ μῆτιος, ἀλλ ἐπὶ γονινων
 ματρὸς κοιμαθειτ τον βαθὺν ὑπνον ἔχει.

5

168. ANTIPATER OF THESSALONICA

"Let women after this pray for children," cried Polyxo, her belly torn by three babes, and in the midwife's hands she fell dead, while the boys slid from her hollow flanks to the ground, a live birth from a dead-mother. So one god took life from her and gave it to them.

169.—ANONYMOUS

On the statue of a heifer that stands opposite Byzantium in Chrysopolis. Inscribed on the column.

I AM not the image of the Argive heifer, nor is the sea that faces me, the Bosphorus, called after me. She of old was driven to Pharos by the envious wrath of Hera; but I here am a dead Athenian woman, I was the bed-fellow of Chares, and sailed with him when he sailed here to meet Philip's ships in battle.¹ I was called Boeclidion (little cow) then, and now I, bed-fellow of Chares, enjoy a view of two continents.

170.—POSEIDIPPUS on CALLIMACHUS

The dumb image of himself attracted Archianax the three year old boy, as he was playing by the well. His mother dragged him all dripping from the water, asking herself if any life was left in him. The child defiled not with death the dwelling of the Nymphs, but fell asleep on his mother's knees, and slumbers sound.

¹ B.C. 340.

GREEK ANTHOLOGY

171.—ΜΝΑΣΛΑΚΟΤ ΣΙΚΤΩΝΙΟΤ

Ἄμπαύσει καὶ τῆδε θοὸν πτερὸν ἵερὸς δρυς,
τᾶσδ' ὑπέρ ἀδειας ἔξόμενος πλατανου·
ἄλετο γὰρ Ποίμανδρος ὁ Μάλιος, οὐδὲ ἔτι νεῖται
ἴξον ἐπ' ἀγρευταῖς χεινάμανος καλάμοις.

172.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

(1) πρὸς ἐγώ καὶ ψῆφα καὶ ἀρπάκτειραν ἐρύκων
σπέρματος, ὑψιπετῆ Βιστον αν γέραγοι,
μηνοῦ χερμαστῆρος ἐνστροφα κῶλα τεταλκον,
Ἀλκιμένης, πταινάν εἰργον ἅπωθε μέφος
καὶ μὲ τις οὐτίτειρα παρὰ σφυρὰ διψις ἔχιδνα
σαρκὶ τὸν ἐκ γεννων πικρον ἐνείσα χόλον
ἥλιου χήρωσεν ἦδ' ὡς τὰ κατ' αἰθερα λεύσσων
τούμ ποσὶν οὐκ ἐδάην πῆμα κυλινδομένον.

5

173.—ΔΙΟΤΙΜΟΤ, οἱ δὲ ΛΕΩΝΙΔΟΤ

Λύτομαται δεῖλη ποτὶ ταῦλιον αἱ βόες ἥλθον
ἔξ δρεος, πολλῆ μιφομεναι χιόνι·
αἰαῖ, Θηρίμαχος δὲ παρὰ δρυὶ τὸν μακρὸν εὗδει
νπνου· ἐκοιμηθη δὲ ἐκ πυρὸς οὐρανίου.

A. Lang, *Gems of Homeric Poetry*, Ed. 2, p. 160.

174.—ΕΡΤΚΙΟΤ

Οὐκέτι συρίγγων υθμον μέλος ἀγχόθι ταῦτας
ἀρμοξη βλωθρᾶς, Θηρίμαχε, πλατάνου
οὐδέ σου ἐκ καλάμων κεραῖ βόες ἀδυ μέλισμα
δέξονται, σκιερὰ πάρ δρυὶ κεκλιμένου.
ἄλεσε γὰρ πρηστήρ σε κεραύνιος· αἱ δὲ ἐπὶ μάνδραν
θψὲ βόες μιφετῷ σπέρχομεναι κατεβαν.

171.—MNASALCAS OF SICYON

Here, too, the birds of heaven shall rest their swift wings, alighting on this sweet plane-tree. For Poemander of Melos is dead, and cometh here no longer, his flowing caries smeared with lime.

172.—ANTIPATER OF SIDON

I, Altimenes, who used to protect the crops from the starlings and that high-flying robber the Bistonian crane, was swinging the pointed arms of my leatheren sling to keep the crowd of birds away, when a dappled viper wounded me about the ankles, and injecting into my flesh the bitter bile from her jaws robbed me of the sunlight. Look ye how gazing at what was in the air I noticed not the evil that was creeping at my feet.

173.—DIOTIMUS on LEONIDAS

Of themselves in the evening the kine came home to byre from the hill through the heavy snow. But Therimachus, alas! sleeps the long sleep under the oak. The fire of heaven laid him to rest.

174.—ERYCLIAS

On the Same

No longer, Therimachus, dost thou play thy shepherds' tunes on the pipes near this crooked-leaved plane. Nor shall the horned kine listen again to the sweet music thou didst make, reclining by the shady oak. The burning bolt of heaven slew thee, and they at nightfall came down the hill to their byre driven by the snow.

GREEK ANTHOLOGY

175.—ΑΝΤΙΦΙΛΟΥ

Ούτω πᾶσ' ἀπόλωλε, γεωπόνε, βῶλος ἀρέτροις,
ἥδη καὶ τύμβους υποβατοῦσι βαει,
ἡ δ' ὥνις ἐν νεκύεσταις; τί τοι πλέον; ή πόσος αὐτος
πυρύς, δν ἐκ τέφρης, κον̄ χθονὸς ὑρπάστε;
οὐκ αἰεὶ ζῆσθε, καὶ ὑμέας ἄλλος ἀρώσει, 5
τοῖς ἀρξαμέναις πᾶσι κακοσπορίης.

176.—ΤΟΥ ΛΥΓΟΥ

Οὐχ ὅτι με φθιμενον κῆδος λίπει, ἐνθάδε κεῖται
γυμνὸς ὑπὲρ γαίης πυροφοροιο μέκυς·
ταρχύθιην γὰρ ἐγὼ τὸ πρίν ποτε, μῦν δ' ἀροτῆρος
χερσὶ σιδηρεῖη μὲν εἴκειλισεν μνις.
ή ρα κακῶν θάνατον τις ἐρει λύστιν, δππότ' ἐμεῖο, 5
ξεῖνε, πέλει παθεων ὕστατον οὐδὲ τάφος;

177—ΣΙΜΩΝΙΔΟΤ

Σᾶμα τόδε Σπίνθηρι πατὴρ ἐπέθηκε θανόντι.

178.—ΔΙΟΣΚΟΡΙΔΟΤ ΝΙΚΟΠΟΛΙΤΟΤ

Δυδδεὶς ἐγώ, ναὶ Δυδος, ἐλευθερίψ δέ με τύμβῳ,
δέσποτα, Τιμωθι τὸν σον ἔθει τραφέα.
εὐαίων ἀσινῆ τείνοις βιαν· ἦν δ' ἵπθ γιγρως
προς με μόλης, σδῃ ἐγώ, δέσποτα, κήν 'Λίδη.

J. A. Powell, *Greek Love Songs and Epigrams*, p. 48.

176.—ANTIPHILUS

So there is no more turf, husbandman, left for thee to break up, and thy oxen tread on the backs of tombs, and the share is among the dead! What doth it profit thee? How much is this wheat ye shall scatter from ashes, not from earth? Ye shall not live for ever, and another shall plough you up, you who set to all the example of this evil husbandry.¹

176.—BY THE SAME

Not because I lacked funeral when I died, do I lie here, a naked corpse on wheat-bearing land. Duly was I buried once on a time, but now by the ploughman's hand the iron share hath rolled me out of my tomb. Who said that death was deliverance from evil, when not even the tomb, stranger, is the end of my sufferings?

177.—SIMONIDES

This monument his father erected above Sphynx on his death (*the rest is missing*).

178.—DIOSCORIDES OF NICOPOLIS

I AM a Lydian, yea a Lydian, but thou, master didst lay me, thy foster-father Timanthes, in a freeman's grave. Live long and prosper free from calamity, and if stricken in years thou comest to me, I am thine, O master, in Hades too.

¹ The verses are supposed to be spoken by the dead man whose grave the ploughman has disturbed.

GREEK ANTHOLOGY

179.—ΛΑΔΗΛΟΝ

Σοὶ καὶ μὲν ὑπὸ γῆν, ναὶ, δέσποτα, πιστός ὑπάρχω,
φῶς πάρος, εὐνοίης οὐκ ἐπιληθόμενος,
ὅς με τότε¹ ἐκ μούσου τρὶς ἐπ' ἀσφαλὲς ἡγαγες Ἰχνος,
καὶ μὲν ἀρκουση τῇδε² ὑπέθουν καλύβῃ,
Μάνην ἀγγεῖλας, Πέρσην γένος. εὖ δέ με βέξας 5
δέξειτο ἐν χρειῇ δμῶας ἔταιμοτέρους.

180.—ΑΠΟΛΛΩΝΙΔΟΤ

Ἡλλάχθη θανάτοιο τεὸς μόρος, ἀντὶ δὲ σεῖο,
δέσποτα, δοῦλος ἐγὼ στυγυδὶ ἐπληστα τάφοι
ἱγίκα σεῦ δακρυτὰ κατὰ χθονὸς ἡρία τεῖχον,
ώς ἀν ἀποφθιμένου κεῖθε δέμας κτερίσω.
ἀμφὶς¹ ἔμ' ὄλισθεν γυρὴ κόμης. οὐ βαρὺς ἥμαν
ἐστιν² Ἀΐδης· ζήσω τὸν σὸν ὑπὸ³ ἡέλιον.

181.—ΑΝΑΡΟΝΙΚΟΤ

Οἰκτρὰ δὴ διοφερὸν δόμους ἥλυθες εἰς Ἀχέροντος,
Δαμοκράτεια φίλα, ματρὶ λυποῦσα γόνιν.
ἴ δέ, σεθεν φθιμένας, πολιοὺς νεοθῆγις σ.δάρφ
κείρατο γηραλέας ἐκ κεφαλᾶς πλοκάμους.

182.—ΜΕΛΕΑΓΡΟΤ

Οὐ γάμον, ἀλλ' Ἀΐδαιν ἐπανυμφίδιον Κλεαρίστα
δέξατο, παρθενίας ἄμματα λυομένα.
ἄρτε γὰρ ἐσπέριος οὐμφας ἐπὶ δικλισιν ἄχενν
λωτοῖς, καὶ θαλάμων ἐπλαταγεῦντο θύραι

¹ I write so: ἀμφὶ ² MS.

179.—ANONYMOUS

Now, too, underground I remain faithful to thee, master, as before, not forgetting thy kindness—how thrice when I was sick thou didst set me safe upon my feet, and hast laid me now under sufficient shelter, announcing on the stone my name, Manes, a Persian. Because thou hast been good to me thou shalt have slaves more ready to serve thee in the hour of need.

180.—APOLLONIDES

The doom of death hath been transferred, and in thy place, master, I, thy slave, fill the loathly grave. When I was building thy tearful chamber underground to lay thy body in after death, the earth around slid and covered me. Hades is not grievous to me. I still dwell under thy sun.¹

181.—ANDRONICUS

Sore pitied, dear Democritia, didst thou go to the dark house of Acheron, leaving thy mother to lament. And she, when thou wast dead, snore the grey hairs from her old head with the newly sharpened steel.

182.—MELEAGER

No husband but Death did Clearista receive on her bridal night as she loosed her maiden zone. But now at eve the Srites were making music at the door of the bride, the portals of her chamber

¹ i.e., as long as you think kindly of me Hades will be sunkt to me.

GREEK ANTHOLOGY

ηφοι δ' ὄλολυγμὸν ἀνέκραιγου, ἐκ δ' Τμέναιος
σιγαθεῖτ γοερὸν φθέγμα μεθαρμυσατο·
αἱ δ' αἴται καὶ φεγγος ἐδαῦχον παρὰ παστῷ
πεύκαι, καὶ φιμένῃ νερθεν ἔφαινον ὅδόν.

H. C. Beeching, In a Garden, p. 100, A. Lang, Grass of Parnassus, ad. 2, p. 187

183.—ΠΑΡΜΕΝΙΩΝΟΣ

"Ἄδης τὴν Κροκάλης ἔφθασε παρθενῆν"
εἰς δὲ γύρους Τμέναιος ἐπαύσατο· τὰς δὲ γυναῖς θυτιδινοῖς
ἐλπίδας οὐ θάλαμος κοίμισεν, ἀλλὰ τάφους.

184.—ΤΟΥ ΑΥΤΟΥ

Παρθενικῆς τάφος εἴμ' Ἐλένης, πάνθει δ' ἐπ' ἀδελφοῦ
προφθιμένου διπλᾶ μητρος ἔχω δάκρυα.
μηνστήρσιν δ' ἔλιπον κούνια τὴν γὰρ ἐπ' οὕπῳ
οὐδενὸς ή πάντων ἔλπις ἔκλαυσεν ἵσως.

185.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἀνσονίη με Λίβυσσαν ἔχει κάνις, ἄγχι δὲ Φώρης
κεῖμαι παρθενικὴ τῆδε παρὰ ψαμάθῳ·
ἥ δὲ με θρεψαμενη Πομπηΐη ἀντι θυγατρός,
κλαυσαμένη τύμβῳ θῆκεν ἐλευθεριφ,
πῦρ ἔτερον σπεύδονσα· τὸ δ' ἔφθασεν, οὐδὲ κατ'
εὔχην
ἡμετέραν ἥψεν λαμπάδα Περσεφόνη.

BOOK VII. 182-185

echoed to knocking hands. And at morn the death wail was loud, the bridal song was hushed and changed to a voice of wailing. The same torches that flared round her marriage bed lighted her dead on her downward way to Hades.

183.—PARMENION

(As she had just loosed her maiden zone) Death came first and took the maidenhood of Croesus. The bridal song ended in wailing, and the fond anxiety of her parents was set to rest not by marriage but by the tomb.

184.—BY THE SAME

I AM the tomb of the maiden Helen, and in mourning too for her brother who died before her I receive double tears from their mother. To her suitors I left a common grief, for the hope of all mourned equally for her who was yet no one's.

185. ANTIPATER OF THESSALONICA

The Italian earth holds me an African, and near to Rome I lie, a virgin yet, by these sands. Pompeia who reared me wept for me as for a daughter and laid me in a freewoman's grave. Another light¹ she hoped for, but this came earlier, and the torch was lit not as we prayed, but by Persephone.

¹ i.e. that of the triplex chamber, not of my funeral pyre.

GREEK ANTHOLOGY

186.—ΦΙΛΙΠΠΟΤ

Ἄρτε μὲν ἐν θαλάμοις Νικιππίδος ἡδὺς ἐπήχει
λωτός, καὶ γαμικοῖς τύμβοις¹ ἔχαιρε κρότου·
θρῆνος δὲ εἰς ὑμέναιον ἐκωμασεν· οὐδὲ τάλαινα,
οὐπω πάντα γυνιῇ, καὶ μεκυνὴ βλέπετο.
δακρυόδεις Ἀΐδη, τί πόσιν νυμφῆς διέλυσας,
αὐτὸς ἐφ' ἀρπαγίμοις τερπομενος λέχεσιν;

187.—ΤΟΥ ΑΥΤΟΥ

Ἡ γρῆν̄ς Νικώ Μελίτης τάφοι ἐστεφάνωσε
παρθενικῆς. Ἀΐδη, τοῦθ̄ ὁσίως κέκρικας,

188.—ΑΝΤΩΝΙΟΤ ΘΑΛΛΟΤ

Δύσδαιμον Κλεάνασσα, σὺ μεν γάμφη ἐπλεο, κούρη,
ὤριος, ἀκμαίης οὐδὲ τὸ ἐφ' ἥλικίνῃ·
λλὰ τοῖς θαλάμοισι γαμοστόλος οὐχ 'Τρέναιος,
οὐδὲ 'Ηρης ξυγίης λαμπάδες φυτίασαν,
πένθιμος ἀλλ' Ἀΐδης ἐπεκώμασεν, ἀμφὶ δὲ 'Ερωνις
φοίνιος ἐκ στομάτων μύρσιμον ἤκεν δπα·
ἡματὶ δὲ φυμφεῖος ἀνηπτετο λαμπάδε παστάς,
τούτῳ πυρκαιῆς, οὐ θαλάμων ἀτυχεῖς.

189.—ΑΡΙΣΤΟΔΙΚΟΤ ΡΟΑΙΟΤ

Οὐκέτι δέ σε λύεια κατ' ἀφνεὸν Ἀλκίδας οἶκον
ἀκρὶ μελιζομέναν δψεται ἀέλιος
ἥδη γάρ λειμῶνας ἐπὶ Κλυμένου πεπότησαι
καὶ δροσερὰ χρυσέας ἄνθεα Περσεφονας.

¹ Jaschinski suggests οἶκος and I render so.

BOOK VII. 186-189

186.—PHILIPPUS

But now the sweet flute was echoing in the
bridal chamber of Nik^{ippis}, and the house rejoiced
in the clapping of hands at her wedding. But the
voice of wailing burst in upon the bridal hymn, and
we saw her dead, the poor child, yet quite a wife.
O tearful Hades, why didst thou divorce the bride-
groom and bride, that who thyself takest delight in
revilement?

187.—BY THE SAME

And Nico garlanded the tomb of maiden Melite.
Hades, was thy judgement righteous?

188. -ANTONIUS THALLUS

UNHAPPY Cleannissa, thou wast ripe for marriage,
being in the bloom of thine age. But at thy
wedding attended not Hymenaeus to preside at the
feast, nor did Hera who linketh man and wife come
with her tresses. Black-robed Hades burst in and
by him the fell Erins chanted the dirge of death.
On the very day that the guests were bidden around thy
bridal bed thou camest to no wedding chamber, but
to thy funeral pyre.

189. ARISTODICUS OF RHODES

No longer, shrill-voiced locust, shall the sun look
on thee, as thou singest in the wealthy house of Alkis,
for now thou hast flown to the meadows of Hades
and the dewy flowers of golden Persephone.

GREEK ANTHOLOGY

190.—ΑΝΤΗΣ, οἱ δὲ ΛΕΩΝΙΔΟΤ

‘Ακρίδι τῷ κατ’ ἄροιραν ἐγένοντι, καὶ δρυοκοίτῃ
τεττυγι ἔντοπον τύμβον ἔτενές Μυρώ,
παρθένιον στάξασα κόρα δάκρυν δισσὰ γάρ αὐτᾶς
παιῆγιν’ ὁ δυσπειθῆς φέχετ’ ἔχων Ἀΐδας.

191.—ΑΡΧΙΟΥ

‘Λ πάρος ἀντίφθογγον ἀποκλάγξασα νομεῦστι
πολλάκι καὶ δρυτόμοις κίσσα καὶ ἵχθυθόλοις,
πολλάκι δὲ κρέξασα πολύθρον, οἷά τις ἀχω,
κέρτομον ἀντρόδοις χείλεσιν ἄρμονίαν,
οὗν εἰς γάν ἀγλωσσος ἀναύδητος τε πεσοῦσσα
κείματι, μεμητάν ξύλον ἀνημάτενα.

5

192.—ΜΝΑΣΑΛΚΟΤ

Οὐκέτι δὴ πτερύγεσσι λιγυφθόγγαισιν ἀείσεις,
ἀκρί, κατ’ εὐκάρπους αὐλακας ἔζομένα,
οὐδέ με κεκλιμένου σκιεράν ὑπὸ φυλλάδα τέρψεις,
ξουθᾶν ἐκ πτερύγων ὕδν κρέκουσα μέλος.

193.—ΣΙΜΙΟΤ

Τάνδε κατ’ εῦδειδρον στείβων δρίος εἴρυσα χειρὶ¹
πτώσσουσαν βρομίης οἰνάδος ἐν πετάλοις,
ὅφρα μοι εὐερκεῖ καναχάπι δυμιρ ἐνδοθεὶ θείη,
τερπνὰ δι’ ἀγλωσσου φθεγγομένα στόματος.

190.—ANYTE on LEONIDAS

For her locust, the nightingale of the fields, and her cicada that resteth on the trees one tomb hath little Myro made, shedding girlish tears, for inexorable Hades hath carried off her two pets.

191.—ARCHIAS

A MAJOR I, that oft of old screched in answer to the speech of the shepherds and woodcutters and fishermen. Often like some many-voiced Helia, with responsive lips I struck up a mocking strain. Now I lie on the ground, tongueless and speechless, having renounced my passion for mimicry.

192.—MNASALCAS

On a Locust

No longer, locust, sitting in the fruitful furrows shalt thou sing with thy shrill-toned wings, nor shalt thou delight me as I lie under the shade of the leaves, striking sweet music from thy tawny wings.

193. SIMIAS

(Not an Epitaph)

This locust crouching in the leaves of a vine I caught as I was walking in this copse of fair trees, so that in a well-fenced home it might make noise for me, chirping pleasantly with its tongueless mouth.

GREEK ANTHOLOGY

194.—ΜΝΑΣΑΛΚΟΤ

Ακρίδα Δημοκρίτου μελεσίπτερον ἀδε θανοῦσαι
 ἄργιλος δολεχάν ἀμφὶ κέλευθον ἔχει,
 δὲ καὶ, ὅτ' ιθύσειε πανέσπερον ὑμον ἀείδειν,
 πᾶν μέλαθρον μολπᾶς ἵαχ' ὑπ' εὐκελαδον.

195.—ΜΕΛΕΔΙΡΡΟΤ

Ἄκρις, ἐμῶν ἀπάτημα πύθων, παραμύθιον ὅπνου,
 ἄκρις, ἄρουρανη Μοῦσα, λαρυπτερυγε,
 αὐτοφυές μίμημα λύρας, κρέκε μος τι ποθεινόν,
 ἔγκρούσουσα φῖλοις πωσσὸν λάλους πτέρυγας,
 ὡς με πόνων ρύσαιο παναγρύπναιο μερίμηη,
 ἄκρι, μιτωσαμένη φθειργον ἐριτοπλάνον.
 δῶρα δε σος γητειον ἀειθαλὲς ὄρθρινὰ δώσω,
 καὶ δρασερὰς στόματα σχιζομένας ψακίδας.

196.—ΤΟΥ ΑΥΤΟΥ

Ἄχγεις τέττιξ, δρασεραῖς σταγόνεσσι μεθυσθείς,
 ἀγρονομαν μέλπεις μοῦσαι ἐρημολάλον
 ἄκρα δ' ἐφεξόμενος πετάλοις, πριονάδεσι κάλοις
 αἴθιοπει κλάζεις χρωτὶ μέλισμα λύρας
 ἀλλά, φῖλος, φθειργον τι νεον δειρδραδεσι Νύμφαις 5
 παιγνιον, ἀντρόδον Πανὶ κρέκων κέλαδον,
 ὅφρα φυγῶν τὸν Ἐρωτα, μεσημβριῶν ὅπνου ἀγρεύσω
 ἐνθάδ' ὑπὸ σκιερὰ κεκλιμένος πλατάνῳ.

¹ According to others, Argois τὰ πόνη.

² Literally "divided by my mouth." Ήν μεταν water

BOOK VII. 194-196

194.—MNASALCAS

This clay vessel set beside the far-reaching road holds the body of Demoeritus, dead that made music with its wings. When it started to sing its long evening hymn, all the house rang with the melodious song.

195.—MELEAGER

(*This and 196 are not epiphys but amatory poems*)

Locust, beguiler of my loves, persuader of sleep, locust, sari winged Muse of the corn fields, Nature's mimic lyre, play for me some tune I love, beating with thy dear feet thy trilling wings, that so, locust, thou mayest deliver me from the pains of sleepless care, weaving a song that enticeth Love away! And in the morning I will give thee a fresh green leek, and drops of dew sprayed from my mouth.³

196.—By THE SAME

On a Cicada

Noisy cicada, drunk with dew drops, thou singest thy rustic litzy that fills the wilderness with voice, and seated on the edge of the leaves, striking with saw-like legs thy sunburnt skin thou strikest music like the lyre's. But sing, dear, some new tune to gladden the woodland nymphs, strike up some strain responsive to Pan's pipe, that I may escape from Love and snatch a little midday sleep, reclining here beneath the shady plane-tree.

Blown out in a spray from the mouth as I have often seen done to freshen tobacco that was dry

GREEK ANTHOLOGY

197.—ΦΑΕΝΝΟΤ

Δαμοκρίτῳ μὲν ἐγώ, λιγυρὰ δὲ καὶ μοῦσαν ἔνείην
ἀκρις ἀπὸ πτερύγων, τὸν βαθὺν ὄγον ὑπνον
Δαμόκριτος δὲ ἐπ' θμοῖς τὸν ἐουκυτα τύμβον, ὅδίτα,
ἔγγυθεν Ὄρωπον χενεν ἀποφθιμένα.

198.—ΛΕΩΝΙΔΟΤ ΤΑΡΕΝΤΙΝΟΤ

Εἰ καὶ μικρὸς ἴδειν καὶ ἐπ' αὖδεος, ὁ παροδῆτα,
λᾶς ὁ τυμβίτης ἀμμιν ἐπικρέμαται,
αἰνοίης, ὕψθρωπε, Φιλανίδας τὴν γάρ ἀσθόν
ἐκρίδα, τὴν εὖσαν το πρὸν ἀκανθοβιέτιν,
διπλοῦς ἐς λυκάθβαντας ἐφίλατο τὴν καλαμότιν,
κύμφιεφ' ὑμνιδίφ χρησαμένην πατάγω.
καὶ μὲν αὐδὲ φθιμενην ἀπανήνατο τοῦτο δὲ φ' ἡμῖν
τῶλίγον ὥρθωσεν σάμα πολυστροφῆς.

199.—ΤΤΜΝΕΩ

"Ορεον ὁ Χίριστιν μεμελημένον, ὁ παρόμοιον
ἀλκυόσιν τον σὸν φθογγον ἵσωσιμενον,
ἥρπιασθης, φίλ' ἐλαιέ· σὰ δέ ἡθεα καὶ τα σὸν ηδὸν
πνείμα σιωπηρὰν συκτὸς ἔχουσιν ὅδοι.

J. A. Pott, *Greek Love Songs and Epigrams*, n. p. 58.

200.—ΝΙΚΙΟΤ

Οὐκέτι δὴ τανύφυλλον ὑπὸ τιλάκα κλωνὸς ἔλιχθεις
τέρψομ' ἀπὸ ῥαδινῶν φθογγον ἵεις πτερύγων.
χεῖρα γάρ εἰς τύρετάν παιδὸς πεσον, οὐδὲ με λαθραίως
μάρψει, ἐπὶ τὸν χλωρῶν ἔξόμενον πετάλων.

BOOK VII. 197-200

197.—PHAEENNUS

I AM the locust who brought deep sleep to Democritus, when I started the shrill music of my wings. And Democritus, O wayfarer, raised for me when I died a seemly tomb near Oropus.

198.—LEONIDAS OF TARENTUM

WAYFARER, though the tombstone that surrounds my grave seems small and almost on the ground, blame not Phaeenus. Me, her singing locust, that used to walk on thistles, a thing that looked like a straw, she loved and cherished for two years, because I made a melodious noise. And even when I was dead she cast me not away, but built this little monument of my varied talent.

199.—TYMNES

On an unknown bird called elaeus

Bird, nursling of the Graces, who didst modulate thy voice till it was like unto a haleyon's, thou art gone, dear elaeus, and the silent ways of night possess thy gentleness and thy sweet breath.

200.—NICIAS

No longer curled under the leafy branch shall I delight in sending forth a voice from my tender wings. For I fell into the hand of a boy, who caught me stealthily as I was seated on the green leaves.

GREEK ANTHOLOGY

201.—ΠΑΜΦΙΛΟΤ

Οὐκέτι δη χλωροῖσιν ἐφεζόμενος πετάλοισιν
ἀδεῖαν μέλπων ἐκπροχέεις ἴαχάν·
ἄλλα σε γηρύοντα κατήναρεν, ἡχέτα τέττιξ,
παιδὸς ἀπ' ἥλιθιον χείρ ἀναπεπταμένα.

202.—ΑΝΤΓΗΣ

Οὐκέτι μ' ὡς τὸ πάρος πυκναῖς πτερύγεσσιν ἔρεσσον
δρσεις ἐξ εἰνῆς ὅρθριος ἐγρύμενος
ἢ γάρ σ' ὑπνώσαντα σίνις λαθρηδον ἐπελθὼν
ἔκτεινεν λαιμῷ ρίμφα καθεις δυνχα.

203.—ΣΙΜΙΟΤ

Οὐκέτ' ἀν' ὄλην δρίος εὔσκινην, ἀγρότα πέρδιξ,
ἢ χήεσσαν ἵης γῆρυν ἀπὸ στομάτων,
θηρεύων βαλιων συνομηλεκας ἐν νομῷ ὄλης·
φέχει γάρ πυμάταν εἰς Ἀχεροντος ὁδὸν.

204.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Οὐκέτι ποι, τλῆμοιν, σκοπέλων μεταναστρια πέρδιξ,
πλεκτὸς λεπταλέαις οίκος ἔχει σε λύγοις,
οὐδὲ ὑπὸ μαρμαρηγῇ θαλερώπιδος Ἡρυγενείης
ἄκρα παραιθύσσεις θαλπομένων πτερύγων
σὴν κεφαλὴν αἴλουρος ἀπέθριστε, τὰλλα δὲ πάντα
ἥρπασα, καὶ φθανερὴν οὐκ ἐκορεστε γένυν.
νῦν δέ σε μὴ κούφῃ κρύπτοι κύνις, ἄλλα βαρεῖα,
μὴ τὸ τέδν κείνη λείψανον εξερύσῃ.

BOOK VII. 201-204

201.—PAMPHILUS

No longer perched on the green leaves dost thou shed abroad thy sweet call, for as thou wast singing, noisy cicada, a foolish boy with outstretched hand slew thee.

202.—ANYTE

On a Chick

No longer, as of old, shalt thou awake early to rouse me from bed, flapping rapidly thy wings, for the spoiler¹ stole secretly upon thee, as thou didst sleep, and slew thee, nipping thy throat swiftly with his claws.

203.—SIMIAS

No longer, my decoy partridge, dost thou shed from thy throat thy resonant cry through the shady coppice, hanting thy penitent fellows in their woodland feeding-ground, for thou art gone on thy last journey to the house of Aenean.

204. AGATHIAS SCHOLASTICUS

No longer, my poor partridge, exiled from the rocks, does thy planted house hold thee in its light withes; no longer in the shade of the bright-eyed Dawn dost thou shake the tips of thy sun-warmed wings. Thy head the cat bit off, but al. the rest of thee I seized from her, nor did she satisfy her wicked jaws. Now may the dust lie not light on thee but heavy, lest she drag thy corpse from the tomb.

¹ Presumably a fox.

GREEK ANTHOLOGY

205.—ΤΟΥ ΑΥΤΟΥ

Οικεγενής αλλοι ρος δμήν πέρδικα φαγοῦσα
 ζωειν ἡμετέραις ἀλπεται ἐν μεγυπροις,
 οἱ σε, φίλη πέρδικη, φθιμένην ἄγεραστον ἀλσῶ,
 ἀλλ' ἐπὶ σοι κτείνω τὴν σάθεν πυτιβίνην.
 Ψυχὴ γὰρ σέο μᾶλλον δριγεται, εἰσοκε βεξω
 οὐσ' ἐπ' Ἀχιλλῆος Πύρρος ὕτενε καφφι.

206.—ΔΑΛΜΟΧΑΡΙΔΟΣ ΓΡΑΜΜΑΤΙΚΟΤ ΚΑΙ ΜΑΘΗΤΟΤ ΛΤΓΟΤ

Λινδροβιθυρων ομόπεχυν κινδύν, αἴλουρε κακίστη,
 τῶν 'Ακταιοπιδων ἐστὶ μία σκυλακιν.
 κτήτορος 'Αγαθίασ τεοῦ πέρδικα φαγοῦσα,
 λυτεῖς, ὡς αὐτὸν κτήτορα δασσαμενη.
 καὶ σὺ μὲν ἐν πέρδικιν ἔχεις νόσον οἱ δὲ μύες νῦν
 ὄρχοῦνται, τίς σῆς δραξάμενοι σπατιάλης.

207.—ΜΕΛΕΛΙΓΡΟΤ

Τὸν ταχύποον, ἔτι παῖδα συναρπασθέντα τεκούσῃ
 ἄρτι μὲν πέριστρονων, εὐατόεντα λαγών
 ἐν κολποις στέργοντα διέτρεφεν ἀγλυκερόχρως
 Φαινού, εἰπαρινοῖς ἀνθεσι θασκόμενον.
 οὐδὲ με μητρὸς ἔτ' εἰχε πόθος· θυήσκω δὲ ὑπὸ θοίνης
 ἀπλιστού, πολλῆ δαιτὶ παχυνόμενος.
 καὶ μου πρὸς κλισταῖς κρύψεν νέκυν, ὡς ἐν ὄντερι,
 αἰνι ὄρφην κολτηγειτοντα τιφον.

205.—BY THE SAME

Does the house-eat, after eating my partridge,
expect to live in my halls? No! dear partridge, I
will not leave thee unhonoured in death, but on thy
body I will slay thy foe. For thy spirit grows ever
more perturbed until I perform the rites that Pyrrhus
executed on the tomb of Achilles.¹

206.—DAMOCHARIS THE GRAMMARIAN,
PUPIL OF AGATHIAS

WICKEDEST of cats, rival of the man-eating jack
thou art one of Acteon's hounds. By eating the
partridge of Agathias thy master, thou hastest won
no less than if thou hadst feasted on himself. Thy
heart is set now on partridges, but the mice mean-
while are dancing, running off with thy dainties.

207.—MELEAGER

I WAS a swift-footed long-eared leveret, torn from
my mother's breast while yet a baby, and sweet
Patroclus cherished and reared me in her bosom,
feeding me on flowers of spring. No longer did I
pine for my mother, but I died of surfeiting, fatten'd
by too many banquets. Close to her couch she
buried me so that ever in her dreams she might see
my grave beside her bed.

¹ The swallows of Polyxena.

GREEK ANTHOLOGY

208.—ΑΝΤΓΗΣ ΑΤΡΙΚΗΣ

Μεῖμα τόδε φθιμένου μενεδάτου εἶσατο Δάμης
Ἴππου, ἐπεὶ στέρνοι τοῦδε δαφοιώδες "Ἄρης
τύφε· μέλαιν δέ οἱ αἴμα ταλαιρίνου διὰ χρωτὸς
ζέσσα", ἐπὶ δ' ἀργαλέφ βώλον ἔδευσε φονᾶ.

209.—ΑΝΤΙΠΑΤΡΟΤ

Δίτοῦ σοὶ παρ' ἄλωνι, δυηπαθὲς ἐργάτα μύρμηξ.
ἡρίον ἐκ βώλου διψάδος ἐκτισύμαν,
ὅφρα σε καὶ φθίμενον Δηοῦς σταχυητράφος αὐλακ
θέλυγγ, ἀροτραίη κείμενον ἐν βαλάμῳ.

210.—ΤΟΥ ΛΥΤΟΥ

"Ἄρτε νεγγενέων σε, χελιδονή, μητέρα τέκνων,
ἀρτὶ σε θάλπουσαν παῖδας ὑπὸ πτέρυγι,
αἴξας ἔντοσθε πεσσοκόμοιο καλεῖς
νόσφισεν ὡδίνων τετραέλικτος ὄφις,
καὶ σὲ κινυρομέναν ὅποτ' ἀθράος ἥλθε δαῖξων,
ἥριπεν ἐσχαρίου λαβρὸν ἐπ' ἀσθμα πυρός.
ῶς θάνεν ἡλιτσεργός· ἵδ' ὡς "Ηφαστος ἀμύντωρ
τὰν ἀπ' Ἐριχθονίου παιδὸς ἐσωσε γονάν.

211.—ΤΤΜΝΕΩ

Τῦδε τὸν ἐκ Μελίτης ἀργὸν κένα φησὶν δὲ πέτρη
ἴσχειν. Εὔμηλου πιστότατον φύλακα.
Ταῦρὸν μν καλέσσουν, δτ' ἦν ἔτε· νῦν δὲ τὸ κείμουν
φθέγμα σιωπῆραι συκτὸς ἔχουσιν ὁδοί.

208.—ANYTE.

Thus tomb Danus built for his steadfast war-horse
 pierced through the breast by gory Ares. The
 black blood bubbled through his stolid hide, and
 he drenched the earth in his sore death-pangs.

209.—ANTIPATER OF SIDON

Hear by the threshing-floor, O ant, thou care-worn toiler, I built for thee a grave—a pound of Litraty
 clod, so that in death too thou mayest delight in the
 corn-bearing furrow of Demeter, as thou liest
 chambered in the earth the plough upturned.

210.—BY THE SAME

“¹Our when thou hadst become the mother, swallow,
 of a new-born brood, just when thou first wast warming
 thy children under thy wings, a many-coiled
 serpent, darting into the nest where lay thy young,
 robbed thee of the fruit of thy womb. Then when
 with all his might he came to slay thee, too, as thou
 wast lamenting them, he fell into the greedy breath
 of the hearth-fire. So died he the deed undone.
 See how Hephaestus succoured and saved the race of
 his son Erichthonius.”¹

211.—TYMNES

The stone to us that it contains here the white
 Maltese dog, Eumelus faithful guardian. They called
 him Bull while he still lived, but now the silent
 paths of night possess his voice.

¹ Procris, who was changed into a swallow, was the daughter of Erichthonius.

GREEK ANTHOLOGY

212.—ΜΝΑΣΑΛΚΟΤ

Αίθυλας, ξένε, τόιδε ποδηνέμου ἔνιεπε τύμβον,
 τᾶς ποτ' ἐλαφρότατος χέρσος ἔθρεψε γόνυν
 πολλάκι¹ γὰρ νάεσσιν ἵσσόδρομον ἀνυστε μάκος,
 δρυις ὅπως δολιχὸν ἐκπονέουσα τρίβον.

213.—ΑΡΧΙΟΤ

Πρὸν μὲν ἐπὶ χλωροῖς ἐριθηλέος ἔρνεστι πεύκας
 ἥμενος, ἢ σκιερᾶς ἀκρακόμου πίτυος,
 ἄκρεκες εὐτύρσοιο δὲ λέγος ἀχέτα μολπὰν
 τέγτιξ, οἰονυμοῖς τερπνότερον χέλινος.
 τῦν δὲ σε, μυρμάκεσσιν ὑπ' εἰνοδίοισι δαμέντα,
 "Αἰδος ἀπροιδῆς ἀμφεκαλυψε μυχός.
 εἰ δὲ ἔνδως, συγγυνωστόν, ἐπει καὶ κοίρανος ὅμιλοι
 Μαιονίδας γρίφοις ἰχθυβόλων ἔθανεν.

214.—ΤΟΥ ΑΥΤΟΥ

Οὐκέτι παφλάζοντα διαίσσεσθν βιθὸν δλμῆς
 δελφίς, πτοιήσεις εἰναλίων ἀγέλας,
 οὐδὲ πολυτρήτοιο μέλος καλάρμοιο χορεύων
 ὑγρὸν ἀναρρίψεις ἀλμα παρὰ σκαφίσιν
 οὐδὲ σύ γ', ἀφοηστά, Νηρηΐδας ὡς πριν ἀσέρων
 νάτοις πορθμεύσεις Τηθύος εἰς περατα.
 ἢ γὰρ Ἰσον πρήστης Μαλείτης ὡς ἐκυκίθη,
 κῦμα πολυνύμιονς ὁσέ σ' ἐπὶ φαμάθοντες.

¹ Επιτελοῦ: παλλαῖς Ι.5.

212.—MNASALCAS

On a Mare

STRANGER, say that this is the tomb of wind footed Actiyya, a child of the dry land, lightest of limb, often sailing over the long course, she, like a bird,¹ travelled as far as do the slugs.

213.—ARCHIAS

ONCE, surfing clouds, perched on the green branches of the luxuriant pine,² or of the shady domed stone-pine, thou didst play with thy delicate winged bark a tune dearer to shepherds than the music of the lyre. But now the unforeseen pit of Hades hides thee vanquished by the wayside ants. If thou wert overcome it is pardonable; for Maeonides, the lord of song, perished by the riddle of the fishermen.³

214.—By THE SAME

No longer, dolphin, darting through the bubbling brine, shalt thou startle the flocks of the deep, nor, dancing to the tune of the pierced reed, shalt thou throw up the sea beside the slugs. No longer, foamer, shalt thou take the Nereids on thy back as of yore and carry them to the realms of Tethys, for the waves when they rose high as the headland of Malea drove thee on to the sandy beach.

¹ i.e. like the sea-bird (*albatross*) whose name she bore.

² *Pinus maritima.* * See note to No. 1.

GREEK ANTHOLOGY

215.—ΑΝΤΙΗΣ ΜΕΛΟΠΟΙΟΤ

Οὐκέτι δὴ πλωτοῖσιν ἀγαλλόμενος πελάγεσσιν
αὐχέν' ἀναρρίψω βισσοθει ὄρυμενος,
οὐδὲ περὶ τσκαλάμοισι τεῶτι περικαλλέα χείλη
ποιφύσσω, τάμεν τερπόμενος προτομᾶ
ἄλλα με παρφυρέα ποντου μοτὶς ὁσ' ἐπὶ χέρσον, 5
κεῖμαι δὲ τραδιών τάνδε παρ' ηίόνα.

216.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Κύματα καὶ τρηχύς με κλύδων ἐπὶ χέρσον ἔσυρεν
δελφῖνα, ξένοις κοωδὸν ὄραμα τύχης.
ἄλλ' ἐπὶ μὲν γαύης ἐλέῳ τόπος οἱ γὰρ ἰδόντες
εὐθύ με πρὸς τύμβουν ἔστεφον εὐσεβεες·
νῦν δὲ τεκούσσα θάλασσα διώλεσε. τίς παρὰ πόντῳ 5
πίστις, δις οὐδὲ ἵδιης φείσατο συντροφίης,

217.—ΑΣΚΛΗΠΙΑΔΟΤ

Ἄρχεάνασσαν ἔχω, τὰν ἐκ Κολοφῶνος ἐταίραν,
ἀς καὶ ἐπὶ βυτίδων ὁ γλυκὺς ἔζετ^τ "Ἐρως
δι νέον ἥβης ἄνθος ἀποδρέψαντες ἐρασταὶ
πρωτοβόλου, δι' ὅσης ἡλθετε πυρκαϊῆς.

218.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Τὴν καὶ ἄμα χρυσῷ καὶ ἀλουργίδι καὶ σὺν Ἐρωτὶ^τ
θρυπτομέτην, ἀπαλῆς Κύπριδος ἀβροτέραν
Δαιδ^δ ἔχω, πολιητῶν ἀλιξάνοιο Κορίνθου,
Παιρηνῆς λευκῶν φαιδροτέραν λιβάδων,

BOOK VII. 215-218

215.—ANYTE

No longer exulting in the sea that carries me,
shall I lift up my neck as I rush from the depths ;
no longer shall I sport round the decorated bows of
the ship, proud of her figure-head, my image. But
the dark sea-waves threw me up on the land and here
I lie by this narrow (?) beach

216.—ANTIPATER OF THESSALONICA

The waves and rough surges drove me, the do-pain,
on the land, a spectacle of misfortune for all strangers
to look on. Yet on earth pity finds a place, for the men
who saw me straightway in reverence decked me for
my grave. But now the sea who bore me has
destroyed me. What fault is there in the sea, that
spared not even her own nursing ?

217.—ASCLEPIADES

(A slightly different version is attributed by Athenaeus to
Plato)

I hold Archimassa the courtesan from Colophon
even on whose wrinkles sweet Love sat. Ah, ye
lovers, who plucked the fresh flowers of her youth
in its first piercing brilliance, through what a fiery
furnace did you pass !

218.—ANTIPATER OF SIDON

I CONTAIN her who in Love's company luxuriated
in gold and purple, more delicate than tender Cypris,
Lais the citizen of sea-girt Corinth, brighter than
the white waters of Pirene ; that mortal Cytherea

GREEK ANTHOLOGY

5

τὴν θυητὴν Κυθέρειαν, ἐφ' ὧ μιηστῆρες ἀγανοὶ⁵
 πλείουμες ἡ γύμφης εἰνεκα Γυνδαρέδος,
 δρεπτόμενοι χάριτας τε καὶ ὄντητὴν ἀφροδίτιην
 ἡς καὶ ὑπὲν εὐώδεις τύμβος σδωδε εράκιο,
 ἡς ἔτι κηϊσετι μύρῳ το διάβροχον ὁστεῖν,
 καὶ λιπαραὶ θυόειν ἀσθμα πνεούσι κόμαι¹⁰
 ὦ ἐπι καλὸν ἄμυξε κατὰ ρέθος Ἀφρογένεια,
 καὶ γοερὸν λύζων ἐστομάχησεν Ἱριως.
 εἰ δὲ οὐ πάγκωνοι δούλιην θετα πέρδεος εὐνήν,
 Ἑλλὰς ἄν, ὡς Ἐδένης, τῇσδε μπέρ ἔσχε πόρον.

219.—ΠΟΜΠΗΙΟΤ ΝΕΩΤΕΡΟΤ

Ἡ τὸ καλὸν καὶ πᾶσιν ἐράσμοιν ἀνθήσασα,
 ἡ μούνη Χαρίτων λείρια δρεψαμένη,
 οὐκέτι χρυσοχάλινον ὄρῷ δρόμον ἡελίοιο
 Λαῖς, ἐκοιμήθη δὲν πνον ὁφελόμενον,
 εώμοιος, καὶ τὰ νέων ζηλωματα, καὶ τὰ ποθεύντων¹⁰
 κτίσματα, καὶ μύστην λύχνον ἀπειπαμένη.

220—ΛΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

“Ερπων εἰς Ἐφύρην τάφον ἔδρακον ἀμφὶ κέλευθον
 Δαιδος ἀρχαίης, ὡς τὸ χάραγμα λέγει.
 δύκρυ δὲ πισπείσας, “Χαιροις, γύναι, ἐκ γὰρ ἀκοῦ γε
 οἰκτείρω σέ γε,” ἐφην, “ἢν πάρος οὐκ ἰδιμην
 ἀ πιστον ἡμέων νουν ἥκαχες· ἀλλ’ ἴδε, Ληθην¹⁰
 ναίεις, ληγλαπιην ἐν χθονὶ κατθεμένη.”

J. A. Pott, *Greek Love Songs and Elegies*, I. p. 129.

who had more noble suitors than the daughter of Tyndareus, all plucking her mercenary favours. Her very tomb smells of sweet-scented saffron, her bones are still soaked with fragrant ointment, and her anointed locks still breathe a perfume as of frankincense. For her Aphrodite tore her lovely cheeks, and sobbing Love grieved and wailed. Had she not made her bed the public slave of gain, Greece would have battled for her as for Helen.

219.—POMPEIUS THE YOUNGER

LAIIS, whose bloom was so lovely and delightful in the eyes of all, she who alone called the lines of the Graces, no longer looks on the course of the Sun's golden-bitted steeds, but sleeps the appointed sleep, having bid farewell to revelling and young men's rivalries and lovers' torments and the lamp her confidant.

220.—AGATHIAS SCHOLASTICUS

On my way to Corinth I saw by the roadside the tomb of Lais of old time, so said the inscription, and shedding a tributary tear, I said "Hail, woman, for from report I pity thee whom I never saw. Ah, how didst thou vex the young men's minds! but look, thou dwellest in Lethe, having laid thy beauty in the earth."

GREEK ANTHOLOGY

221.—ΑΔΕΞΠΟΤΟΝ

Ἄκμαιη πρὸς ὅρωτα καὶ ίδέα Κύπριδος Ἡρα.
 Πατροφίλα, καυθους τοὺς γλυκεροὺς ἔμυστας·
 ἐσβέσθη δὲ τὰ φίλτρα τὰ κωτίλα, χῶ μετ' ἀσιδῆτη
 φαλμοῖς, καὶ κυλικῶν αἱ λαμιραὶ προπόσεις.
 "Ἄδη δυσκίνητε, τί τὴν ἑπέραστον ἑτάρην
 ἤρπασας, ἢ καὶ σήν Κυπρίας ἔμημε φρένα;

222.—ΦΙΛΟΔΗΜΟΤ

Ἔνθιδε τῆς τρυφερῆς μαλακῶν ῥεύσος, ἐνθάδε κοῖται
 Γρυγύνιον, σαβακῶν ἄνθεμα σαλμακιδωμ·
 ἢ καλύβη καὶ δοῦπος ἐνέπρεπεν, ἢ φιλοπαίγμων
 στωμυλίη, Μητῆρ ἡν ἐφιλησεις θεῶν
 ή μούνη στέρξασα τὰ Κύπριδος ἡμαγγυναίκων¹
 δρυγία, καὶ φίλτρων Λαΐδος ἀφαμέτη,
 φῦε κατὰ στιγμής, ἵερὴ κονι, τῇ φιλοβάκχῳ
 μὴ βάτον, ἀλλ' ἀπαλὰς λευκοῖσιν καλυκας.

223.—ΘΤΙΛΛΟΤ

Η κροτάλοις δρυχηστριη Ἀρίστιον, ἢ περὶ πεύκας
 τῇ Κυβέλῃ πλοκάμους ῥίψαις ἐπισταμένη,
 ἢ λωτῷ κερέντε φορουμένη, ἢ τρὶς ἐφαξῆς
 εἰδοῦ ἀκριτού χειλοποτεῖν κυλικας,
 ἐνθιδ ὑπὸ πτελέαις ἀναπάνεται, οὐκέτ' ὅρωτε,
 οὐκέτε παννυχιδῶν τερπομένη καράτοις.
 κῶμοι καὶ μανιαὶ, μέγα χπιρετε· καίθ' <ἱερὰ θρίξ>²
 ή τὸ πρὶν στεφινωμ ἀνθεσι κρυπτομένη.

¹ I wrote so. ἁμφὶ γνωσκάν Μ.Η. See Ch.ii. Rev. 1915, p. 68.

² Ιαπρρυ πο. Τοις ταῖς οὐ παρέστη in the MS.

221.—ANONYMOUS

PATHORINTA, ripe for love and the sweet works of Cypris, thou hast closed thy gentle eyes, gone is the charm of thy prattle, gone thy singing and playing, and thy eager pleading of the cup. Inexorable Hades, why didst thou steal our loveable companion? With Cypris maddened thee too?

222.—PHILODEMUS

Hence lies the tender body of the tender being; here lies Trygonion¹ the ornament of the wanton band of the emasculated, he who was at home by the holy shrine of Rhen, amid the noise of music and the gay prattling throng, the darling of the Mother of the gods, he who alone among his effeminate fellows really loved the rites of Cypris, and whose charms came near those of Lus. Give birth, thou holy soil, round the grave-stone of the maenad not to brambles but to the soft petals of white violets.

223.—THYILLUS

The castanet dancer Ariston, who used to toss her hair among the junces in honour of Cybele, carried away by the music of the horned flute, she who could empty one upon the other three cups of untempered wine, rests here beneath the poplars, no more taking delight in love and the fatigue of the night-festivals. A long farewell to revels and frenzy. It lies low, the holly head that was covered erst by garlands of flowers.

¹ Little dove.

GREEK ANTHOLOGY

224.—ΑΔΕΞΠΟΤΟΝ

Είκοσι Καλλικρατεία καὶ ἐννέα τέκνα τεκοῦσα,
οὐδὲ ἔνος οὐδὲ μικρὸν ἔδρακομην θάγατον
ἀλλὰ ἑκατόν καὶ πεντε διηγυσμόν ἐνιαυτούς,
σκίπονι τρομέραν οὐκ ἐπιθεῖσα χέρα.

225.—ΑΔΕΞΗΠΟΤΟΝ

Ψήχει καὶ πέτρην ὁ πολὺν χρύσος, οὐδὲ σιδήρου
φείδεται, ἀλλὰ μή πάντα ολέκει δρεπάνη·
ὅτι καὶ Λαέρτας τοῦ ήρωας, ὁ σχεδον ἀκτῆς
βαίνον ἄπο, φυχρῶν λείθεται ἐξ ὑετῶν.
οὕνομα μήτη ηρώας ἀει νέον· οὐ γάρ ἀοιδάς
ἀμβλυνειν αἰών, εἶτα ἐθέλη, δύναται.

226.—ΑΝΑΚΡΕΟΝΤΟΣ ΤΗΙΟΤ

Ἄβδήρων προθανόντα τὸν αἰνοβίην Ἀγάθωνα
πᾶσ' ἐπὶ πυρκαΐης ἥδ' ἐβόησε πόλεις
οὗ τινα γάρ τοιονδε τέων ὁ φιλαίματος Ἀρης
ἡνάριστεν στυγερῆς ἐν στροφᾶλυγγῷ μάχην.

227.—ΔΙΟΤΙΜΟΤ

Οὐδεὶς λέων δις δεινὸς ἐν οὐρεσιτ, ως ὁ Μίκωνος
νίδης Κριναγόρης ἐν σακέων πατάγῳ.
εἰ δέ καλυμμένοις ολέγον, μὴ μέμφεο· μικρὸς ὁ χῶρος,
ἀλλὰ ἄνδρας πολέμον τλημονας οἴδε φέρειν.

228.—ΑΔΕΣΠΟΤΟΝ

Αύτῷ καὶ τεκέεσσοι γυναικί τε τύμβοιν ἔδειμεν
Ἀνδροτίθεν· οὔτω δ' οὐδενός εἴμι τιφος.
οὗτοι καὶ μείναμε πολὺν χρονον· εἰ δ' ἄρα καὶ δεῖ,
δεξαίμην ἐν ἔμοι τοὺς προτέρους προτέρους.

Rendered by Αἰσθητική, Εργ. 37.

BOOK VII. 224-228

224.—ANONYMOUS

I, CALICRATIA, bore nine and twenty children and did not witness the death of one, boy or girl, I lived to the age of a hundred and five without ever resting my trembling hand on a staff.

225.—ANONYMOUS

Time wears stone away and spares not iron, but with one stroke destroys all things that are. So thus grave-mound of Laertes that is near the shore is being washed away by the cold rain. But the hero's name is ever young, for Time cannot, even if he will, make poesy dim.

226.—ANACREON OF TRIOS

This whole city acclaimed Agathon, the doughty warrior, as he lay on the pyre after dying for Abdera, for Ares greedy of blood slew no other young man like to him in the whirlwind of the dreadful fight.

227.—DIOTYMUS

Not even a lion is as terrible in the mountains, as was Mico's son Crinagoras in the clash of the shields. If this his covering be little, find no fault thereat, little is this head, but it bears men brave in war.

228. ANONYMOUS

ANDROTION built me for himself, his children and his wife. As yet I am no one's grave and so may I remain for long, but if it must be so, may I give earlier welcome to the earlier born.

GREEK ANTHOLOGY

229.—ΔΙΟΣΚΟΡΙΔΟΤ

Τῷ Πιτάνῳ Θρασύβουλος ἐπ' ἀσπίδος ἡλιθεν ἅπνους,
ἔπτὰ πρὸς Ἀργείων τραύματα δεξάμενος,
δεικνὺς ἀντία πάντα τὸν αἰματόντα δ' ὁ πρέσβυτος
παιδίς ἐπὶ πυρκαϊὴν Τίννιχος εἶπε τίθετος·
“Δεῖλοι κλαιέσθωσαν ἄγος δὲ σέ, τεκνον, ἀδακρὺς ε
θιψώ, τὸν καὶ διδὺ καὶ Λακεδαιμόνιον.”

230.—ΕΡΤΚΙΟΤ ΚΤΖΙΚΗΝΟΤ

‘Λινέ’ ἡπο πτολέμον τρέσσαντά σε δέξατο μέτηρ,
πάντα τὸν ὀπλιστὰν κόσμον δλωλεκότα,
αὐτά τοι φονίαν, Δαρμάτριε, αὐτίκα λόγχαν
εἶπε διὰ πλατέων ὀσαμένα λαγόνων·
“Κατθανε, μηδ’ ἔχέτω Σπάρτα ψύχον· οὐ γάρ
ἐκείνα
ἡμπλακεν, εἰ δεῖλονς τοῦμδν ἔθρεψε γάλα.”

231.—ΔΛΜΑΓΗΤΟΤ

‘Ωδ’ ὑπὲρ Ἀμφρακλας ὁ βοαδρόμος ἀσπίδ’ ἀείρας
τεθνάμεν ἡ φευγεων εἶλετ’ Ἀρισταγόρας,
νῆδε ὁ Θεοπόδηποι.. μὴ θαῦμ’ ἔχε· Δωρικὸς ἀνήρ
πατρίδος, οὐχ ἥβας δλλιμένας ἀλέγει.

232.—ΑΝΤΙΙΑΤΡΟΤ

Λύδιον οὐδας ἔχει τόδι ‘Αρμύτορα, παῖδα Φιλίππου,
πολλὰ σιδηρεῖτης χερσὶ θυγόντα μάχης·
οὐδέ μιν ἀλγυνθεσσαν νόσος δόμον ἀγαγε Νικτός,
ἀλλ’ δλετ’ ἀμφ’ ἐπάρφ σχῶν κυκλόεσσαν ἵτυν.

BOOK VII. 229-232

229.—DIOSCORIDES

Dead on his shield to Pitara came Thrasylulus,
having received seven wounds from the Argives,
exposing his whole front to them; and old Tynnichus,
as he laid his son's blood-stained body on the pyre,
said "Let cowards weep but I will bury thee, my
son, without a tear, thee who art both mine and
Sparta's."

230.—ERYCIUS OF CYZICUS

Dameirus, when thy mother received thee after
thy flight from the battle, and thy fine arms lost,
herself she straightway drove the death-dealing
spear through thy sturdy side, and said "Die and
let Sparta bear no blame, it was no fault of hers if
my milk reared cowards."

231.—DAMAGETUS

Thus for Ambracia's sake the warrior Aristogoras,
son of Theopomphus, holding his shield over me, chose
death rather than flight. Wonder not therent a
Dorian cares for his country, not for the loss of his
young life.

232.—ANTIPATER OF SIDON

This Lydian land holds Amyntor, Philip's son,
whose hands were often blushed with iron war.
Him no painful disease led to the house of Night,
but he perished holding his round shield over his
comrade.

GREEK ANTHOLOGY

233.—ΑΠΟΛΛΩΝΙΔΟΤ

Λῆμος, Αὐστρινής στρατιῆς πρόμος, ὁ χρυσέοιστι
στέμμασι πωρεύσας αὐχέναν ὄπλοφορούς,
νοῦσον δὲ εἰς ὑπιέτην ὠλίσθανε τέρμα τὸ ἄφυκτον
εῖδον, ἀριστείην τέμφαντες εἰς εἰδῆν
πῆξε δὲ ὑπὸ σπλαγχνοῖσιν ἐον ἔιφος, εἶπε τε
θυήσκων.⁶
“Λύτος ἐκών ἐδάμην, μὴ νίσσος εὐχος ἔχῃ.”

234.—ΦΙΛΙΠΠΙΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Αἴλιος ὁ θρασύχειρ “Ἄρεος πρόμος, ὁ ψελιώσας
αὐχένα χρυσοδέτοις ἐκ πολέμου στεφάνου,
τηξιμαλεῖ νούσῳ κεκολούμενος, ἔδραμε θυμῷ
ἔς προτέρην ἄργων πρσενα μαρτυρίην,
ῶσε δὲ ὑπὸ σπλαγχνοῖς πλατιν φάσγανοι, οὐ μονον
εἰπών·⁶
“Ανδρας” Λρης κτενει, δειλοτέρους δὲ νόσος.”

235.—ΔΙΟΔΩΡΟΤ ΤΑΡΣΕΩΣ

Μὴ μέτρει Μάγνητι τὰ πηλίκον οὖνομα τύμβῳ,
μηδὲ Θεριστοκλέουν ἕργα σε λανθανετῷ.
τεκμαρον Σαλαμῖνι καὶ ὀλκάσι τὸν φιλόπατρον
γνωσῃ δὲ τούτων μείζονα Κεκροπιη.

236.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐχὶ Θεριστοκλέους Μάγνης τάφος ἀλλὰ κέχωσμα
Ἐλληνων φθονερῆς σῆμα κακοκριστῆς.

¹ That this is the case may well be shown by the next epigram.

233.—APOLLONIDES

AETIUS, the Roman captain, whose armed neck was loaded with golden torques, when he fell into his last illness and saw the end was inevitable, was indeed of his own valour and driving his sword into his vitals, said as he was dying "I am unashamed of my own wif, lest Disease boast of the deed."

234.—PHILIPPIUS OF THESSALONICA

AETIUS, the bold captain, whose neck was hung with the golden torques he had won in the wars, when crippled by wasting disease, ran back in his mind to the history of his past deeds of valour, and drove his sword into his vitals, saying but this: "Men perish by the sword, cowards by disease."

235.—DIODORUS OF TARSUS

MEASURE not by this Magaean tomb, the greatness of the name, nor forget the deeds of Themistocles, Judge of the patriot by Solon; and the shape, and thereby shalt thou find him greater than Athens herself.

236.—ANTIPATER OF THESSALONICA

I, THIS MAGAEAN TOMB, AM NOT THAT OF THEMISTOCLES, BUT I WAS BUILT AS A RECORD OF THE ENVIOUS UNFAIRNESS OF THE GREEKS.⁴

⁴ The ashes of Themistocles were transferred from Magnesia to Athens. The owner, however, somewhat obscure,

GREEK ANTHOLOGY

237.—ΑΛΦΕΙΟΤ ΜΙΤΤΑΗΝΑΙΟΤ

Ούρεά μεν καὶ πόντοι ὑπέρ τύμβων χάρασσε,
καὶ μέσον ἀμφοτέρων μάρτυρα Λητοῖδην,
ἴενάν τε βαθὺν ποταμῶν ρόν, οὐ ποτε φείδροις
Ἐπερξου μυριάναι σύχη πέμπειναν "Ἄριν.

Ἑγγραφε καὶ Σαλαμίνα, Θεμιστοκλέους ἵνα σῆμα
κηρύσσεις Μάγηντ δῆμος ἀποφθιμένου.

238.—ΛΔΔΑΙΟΤ

"Ημαθίνη δε πρῶτος ἐσ "Ἄρεα βῆσα Φίλιππον,
Λίγαιην κεῖμαι βῶλον ἔφεσσάμενος.
ῥέξας οἵ αὔτω βασίλευς τὸ πρίν εἰ δε τις αὐχεῖ
μέζου ἔμεν, καὶ τοῦθ' αἷματος ἡμετέρου.

239.—ΠΑΡΜΕΝΙΩΝΟΣ

Φθισθαι 'Αλέξανδρον ψειδῆς φάτις, εἶπερ ἀληθῆς
Φοῖβος. ἀνικητῶν ἀπτεται οὐδὲ 'Αἰδης.

240.—ΛΔΔΑΙΟΤ

Τύμβον 'Αλεξάνδροιο Μακεδόνος ἦν τις ἀείδη,
ἥπειρους κείνοι σῆμα λέγ' ἀμφοτέρας.

241.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Μυρία σοι, Πτολεμαῖε, πατήρ ἐπι, μυρία μάτιο
τειρομένα θαλεροὺς ἥκισσατο πλοκύμους·
πολλὰ τιθημητὴρ δλοφυρατα, χερσιν ἀμήσας
ἀνδρομάχοις δυοφερὰν κρατδε ὑπερθε κόνιν.

¹ The last line does not seem to me to have any meaning, if any, as it stands. We express "that who may weake may day honour the world."

237.—ALPHEIUS OF MITYLENE

Carve on my tomb the mountains and the sea,
and midmost of both the sun as witness, yea, and
the deep currents of the ever-flowing rivers, whose
strenuous sufficed not for Xerxes host of the thousand
ships. Carve Sitalai too, here where the Magresian
people proclaim the tomb of dead Themistocles.²

238.—ADDÆUS

I, Philip, who first set the steps of Macedonia
in the path of war, lie here entombed in the earth of
Aegae. No king before me did such deeds, and if
any have greater to boast of, it is because he is of
my blood.³

239.—PARMENION

It is a lying report that Alexander is dead if
Phoebus be true. Not even Hades can lay hand on
the invincible.⁴

240.—ADDÆUS

If one would sing of the tomb of Alexander of
Macedon, let him say that both continents are his
monument.

241.—ANTIPATER OF SIDON

Again and again did thy father and mother,
Ptolemy,⁵ defile their hair in their grief for thee,
and long did thy tutor lament thee, gathering in his
warlike hands the dark dust to scatter on his head.

² This refers to Alexander.

⁴ Phoebus had pronounced him invincible.

⁵ It is not certain which of the Egyptian princes this is.

GREEK ANTHOLOGY

ἀ μογάλα δ' Αἴγυπτος ἐὰν ὠλόφατο χαῖταν,
καὶ πλατὺς Εὐρώπης ἐστονύχησε δόμος.

καὶ δ' αὐτὰ διὰ πένθος ἀμαιρωθεῖσα Σελάνα
ἀστρα καὶ οὐρανίας ἀτραπήσους ἔλιπεν.

ἄλιο γάρ διὰ λοιμὸν δλας θοινήτορα χέρσου,
πρὶν πατέρων νεαρῆ σκάπτρου δλεῖν παλάμηρ·
οὐ δέ σε οὐδὲ ἐκ γυντος ἔδεξατο· δὴ γαρ ἀνακτας
τούσιν εἰκάστης τούτης οὐκ 'Λίθας, Σελή δέ τοι "Ολυμπον" ἄγει.

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242.—ΜΝΑΣΔΑΚΟΤ

Οἶδε πάτραν, πολυδακρυν ἐπ' αὐχένι δεσμὸν ἔχουσαν,
ρυθμενοι, δυοφεραν ἀμφεβάλοντο κοινιν·
Ἀρινυνται δέ ἀρετᾶν αἰνον μέγαν. ἀλλα τις ἀστῶν
τούσδ' ἐσιδων θνάσκειν τλάτω ὑπέρ πατρίδος.

243.—ΛΟΔΔΙΟΤ ΒΑΣΣΟΤ

Φωκίδι πάρ πέτρη δέρκει τάφον εἰμὶ δ' ἐκείνων
τῶν ποτὲ Μηδοφόνων μνίμα τριηκοσιων,
οἱ Στάρτας ἀπὸ γὰρ τηλοῦ πέσαι, ἀρβλύναντες
"Ἄρεα καὶ Μῆδον καὶ Λακεδαιμόνιον.
Ἴν δέ ἐσορῆς ἐπ' ἐμεῖο τροστρυχον εἰκόνα θύρις,
ἔμνεπε· "Τοῦ ταγοῦ μνῆμα Λεωνίδεω."

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244.—ΓΑΙΤΟΤΑΙΚΟΤ

Δισσὰ τριηκοσίων τάδε φίσγανα θουριος "Ἄρτη
δεσπασεν" Αργείων καὶ Λακεδαιμονιων,
ἔνθα μαχην ἔτλημεν ἀναγγελον, ἄλλος ἐπ' ἀλλφ
πιπτοντετ· Θύρεις δέ ησαν δεθλα δορος.

¹ Sidae

² i.e., a lion

* On the celebrated fight for Thyreose between three

Great Egypt tore her hair and the broad home of Europa¹ groaned aloud. The very moon was darkened by mourning and deserted the stars and her heavenly path. For thou didst perish by a pestilence that devastated all the land, before thou couldst grasp in thy young hand the sceptre of thy fathers. Yet night did not receive thee from night; for such princes are not led by Hades to his house, but by Zeus to Olympus.

242.—MNASALCAS

Thus men delivering their country from the tearful yoke that rested on her neck, cloathed themselves in the dark dust. High phæno win they by their valour, and let each citizen looking on them dare to die for his country.

243.—LOLLIUS BASSUS

Look on this tomb beside the Phocian rock. I am the monument of those three hundred who were slain by the Persians, who died far from Sparta, having doomed the might of Media and Lacedaemon alike. As for the image of an ox-slaying (?) beast² say "It is the monument of the commander Leonidas."

244.—GAETULICUS

Fierce Ares drew these our swords, the three hundred from Argos and as many from Sparta, there where we fought out the fight from which no messenger returned, falling dead one upon another Thyreæ was the prize of the battle.³

hundred Argives and as many Spartans. See Herod. i. 82, and Nos. 431, 432, below.

GREEK ANTHOLOGY

245.—ΤΟΥ ΑΥΤΟΥ

Ω Χρόνα, παντοίων θυητοῖς πανεπίσκοπε δαιμον,
δύγγελος ἡμετέρων πᾶσι γενοῦ παθεων'
ὡς οὐράνιον οώξειν πειρωμένον 'Ελλάδα χώρην,
Βοιωτῶν κλεινοῖς θυήσκομεν ἐν δαπέδοις.

246.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Ισσον ἐπι προμολῆσιν ἀλλὶς παρὰ κῦμα Κιλίσσης
ἀγριον αἱ Περσῶν κείμεθα μυριάδες,
ἔργουν Ἀλεξανδροιο Μακηδονος, οἱ τοτ¹ ἄνακτε
Δαρείφ πυματην οίμον εφεσπόμεθα.

247.—ΑΛΚΑΙΟΤ

Ἀκλαυστοι καλ ἄθαπτοι, ὁδοιπόρε, τῷδ' ἐπὶ τύμβῳ
Θεσσαλίας τρισσαὶ κείμεθα μυριάδες,
Ημαθίῃ μέγα πῆμα τὸ δὲ θρασὺ κενό Φιλιππον
πυεῖμα θοῶν ἐλάφων φχετ¹ ἐλαφροτερον.

248.—ΣΙΜΩΝΙΔΟΤ

Μυριάσιν ποτὲ τῆδε τριηκοσίαις ἐμάχοντο
ἐκ Πελοποννάσου χιλιάδες τέτορες.

249.—ΤΟΥ ΑΥΤΟΥ

Ω βεῖν¹, δύγγελον λακεδαιμονίοις δτε τῆδε
κείμεθα, τοῖς καινων βῆμασι παιθόμενος.

W. Little Bowles, in *The Greek Anthology* (Bohn), p. 14.

¹ Probably on the Greeks who fell at the battle of Chaeronea (B.C. 338).

¹ On the Macedonians slain at the battle of Cynocephalae

BOOK VII. 245-249

245.—BY THE SAME (?)

O TIME, god who lookest upon all that befalls mortals, announce our fate to all, how striving to save the holy land of Hellas, we fell in the glorious Boeotian field.¹

246.—ANTIPATER OF SIDON

ON the promontory of Laros by the wild waves of the Cilician sea we lie, the many myriads of Persians who followed our King Darius on our last journey. Alexander's the Macedonian is the dead.

247—ALCAENUS

UNWERTH, O wayfarer, unburied we lie on this Thessalian hillock, the thirty thousand, a great woe to Macedonia; and nimbler than fleet-footed deer, fled that dauntless spirit of Philip.²

248.—SIMONIDES

FOUR thousand from Peloponnesus once fought here with three millions.³

249.—BY THE SAME

STRANGER, bear this message to the Spartans, that we lie here obedient to their laws.

(n. o. 107), where Philip V. was defeated by Pyrrhus. For the king's latter resort see Book XVI. No. 28^{**}.

* On the general enumeration of all the Greeks who fell at Thermopylae, No. 249 going on that of the Spartans.

GREEK ANTHOLOGY

250.—ΤΟΥ ΑΥΤΟΥ

Ἄκμᾶτ ἔστακνῖαν ἐπὶ ἔυροῦ Ἑλλαδα πάσαν
ταῖς αὐτῶν ψυχαῖς κειμεθα ῥυσιμενος.

251.—ΤΟΥ ΑΥΤΟΥ

Ἄσθεστον κλέος οἶδα φίλη περὶ πατρίδε θεύτες
κυλίνεον θανάτου αμφεβολούντο μέφους.
οὐδὲ τεθνάσι θανούστος, επεὶ σφ' ἀρετὴ καθύπερθε
κυδπίνουσ' ἀνάγει δωματος ἐξ Ἄιδεω.

253.—ΑΝΤΙΠΑΤΡΟΤ

Οἴδ' Ἀιδαν στέρεξαντες ἐνόπλιον, οὐχ, ἀπερ ἄλλοι,
στάλαν, ἀλλ' ἀρετὰν ἀντ' ἀρετᾶς ἔλαχον.

253.—ΣΙΜΩΝΙΔΟΤ

Εἰ τὸ καλῶς θνήσκειν ἀρετῆς μέρος ἐστὶ μέγιστον,
ἥμην ἐκ πώντων τοῦτ' ἀπένειμε Τύχη
Ἐλλάδε γάρ σπεύδοντες ἀλευθεριν περιθεναι
κείμεθ' ἀγηρωτῷ χρώμενοι εὐλογίη.

254.—ΤΟΥ ΑΥΤΟΥ

Χαρετ' ἀριστῆσι πολέμου μέγα κῦδος δχαντες,
κοῦροι Λιθηναίων, δξοχοι ἵπποσινη,
οὐ ποτε καλλιχόρου περὶ πατρίδος ὠλέσαθ' ἅβην
πλείστοις Ἐλλήνων ἀντία μαρνιμενος.

BOOK VII. 250-254

250.—BY THE SAME

We lie here, having given our lives to save all Hellas
when she stood on a razor's edge.¹

251.—BY THE SAME

These men having clothed their dear country in
inextinguishable glory, donned the dark cloud of
death; and having died, yet they are not dead, for
their valour's renown brings them up from the house
of Hades.²

252.—ANTIPATER

These men who loved death in battle, got them no
grave-stone like others, but valour for their valour.³

253.—SIMONIDES

If to die well be the chief part of virtue, Fortune
granted this to us above all others; for striving to
endue Hellas with freedom, we lie here possessed of
praise that groweth not old.

254.—BY THE SAME

Hail, ye champions who won great glory in war,
ye sons of Athens, excellent horsemen; who once
for your country of fair dancing-floors lost your young
lives, fighting against a great part of the Greeks.

¹ On the tomb of the Corinthians who fell at Salamis. The
stone has been found.

² This is probably on the Spartan dead at Plataea, No.
253 being on the Athenian dead.

³ Possibly a statue of Virtue.

GREEK ANTHOLOGY

254.—ΤΟΥ ΑΥΤΟΥ

Κρής γενεὰν Βρόταχος Γορτύνιος ἐνθάδε κείματι,
οὐ κατὰ τοῦτ' ἀλθων, ἀλλὰ κατ' ἔμπορίην.

255.—ΛΙΣΧΤΑΟΤ

Κιανέη καὶ τούσδε μενήγχεας ὄλεσεν δυδρας
Μοῖρα, πολυυρρηνον πατρίδα ρυομένους.
Ζωὸν δὲ φθιμένων πέλεται κλέος, οὐ ποτε γυνοῖς
τλίμονες Ὀσσαίαν ἀρφίσσαντο κόνιν.

C. Merivale, *Collections from the Greek Anthology*, 1833,
p. 24.

256.—ΠΛΑΤΩΝΟΣ

Οἶδε ποτ' Αἴγαιοιο βαρύθρομον οἴδμα λιπόντες
Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ.
χαῖρε, κλυνή ποτε πατρίς Ἐρέτρια χαῖρε, 'Αθῆναι
γέτονες Εὐβοίης χαῖρε, θάλασσα φίλη.

J. A. Symonds, the younger, *Studies of the Greek Poets*,
vol. II. p. 284.

257.—ΑΔΗΛΟΝ

Παιδες Ἀθηναίων Περσῶν στρατὸν ἔξολέσαντες
ἡρκεσαν ἀργαλέην πατριδί δουλοσύνην.

258.—ΣΙΜΩΝΙΔΟΤ

Οἶδε παρ' Εὐρυμέδοντι ποτ' ἀγλαδὺν ὄλεσαν ἥβην
μαρνάμενος Μηδῶν τοξοφόρων προμάχοις
πιχμηταὶ πεζοὶ τε καὶ ὀκυπόρων σπι τηῶν·
κάλλιστον δ' ἀρετῆς μνῆμ' Κλεπτὸν φθίμενος.

J. H. Merivale, in *Collections from the Greek Anthology*,
1833, p. 80.

BOOK VII. 254A-258

254A.—BY THE SAME

I, Brotachos, a Gortynian of Crete, lie here,
where I came not for this end, but to trade.

255.—AESCHYLUS

DARK Fate likewise slew these stanch spearmen,
defending their country rich in flocks. Living is
the fame of the dead, who steadfast to the last lie
clothed in the earth of Ossa.

256.—PLATO

LEAVING behind the sounding surge of the Aegean
we lie on the midmost of the plains of Eleatana.
Farewell, Eretria, once our glorious country, fare-
well, Athens, the neighbour of Euboea; farewell,
dear Sea.¹

257.—ANONYMOUS

The sons of Athens utterly destroying the army
of the Persians repelled sore slavery from their
country.

258.—SIMONIDES

Turke men once by the Erymedon² lost their
bright youth, fighting with the front ranks of the
Median bowmen, both on foot and from the swift
ships, and dying they left behind them the glorious
record of their courage.

¹ On the Eretrians settled in Persia by Darius. See Herod. vi. 119.

² In this battle Cleon defeated the Persians, B.C. 460.

GREEK ANTHOLOGY

259.—ΠΛΑΤΩΝΟΣ

Εὐθοίης γένος ἐσμένι· Ἐρετρικόν, ἀγχεῖ δὲ Σούσων
κείμεθα· φεῦ, γαῖης ὅσσουν αφ' ἴματέρης.

L. Campbell, in W. R. Thawson's *Selections from the Greek Anthology*, p. 291

260.—ΚΛΡΦΤΑΛΙΔΟΤ

Μή μέμψῃ παριάν τὰ μυήματά μου, παριδίτα·
οὐδένις ἔχω θρηνῶν ὕξιον οὐδεὶς θαισσιν.
τέκνων τέκνα λελοιπτα· μηδὲ ἀπέλλαυσα γυναικὸς
συνγίρου· τρισσοῖς παιστὶν ἔδωκα γυμον·
δέ ων πολλίκι παιδας ἐμοῖς ἀνεκούμσσα κολποις,
οὐδενος οἰμοξας οὐ νυσσον, οὐ θαινατον,
οὐ με κατασπεισαντες ἀπήμονα, του γλυκὺν ὑπνον
κοιμάσθαι, χωρην πέμψαν ἐπ' εὐσεβεων.

261.—ΔΙΟΤΙΜΟΤ

Τί πλέον εἰς ὁδῖνα πονεῖν, τί δὲ τέκνα τεκτεῖθαι,
ἢ τεκοι εἰ μέλλει παιδος ὄρμην θαινατον,
ἥθεω γαρ σῆμα Βιάνορι χενατο μήτηρ·
ἔπρεπε δὲ παιδος μητέρα τοῦδε τυχεῖν.

262.—ΘΕΟΚΡΙΤΟΤ ΒΟΤΚΟΛΙΚΟΤ

Αὐδήσει τὸ γράμμα τι σᾶμά τε και τίς ὑπ' αὐτῷ.
Γλαύκης εἰμὶ τιφος τῆς διομαζομένης

263.—ΑΝΑΚΡΕΟΝΤΟΣ ΤΗΙΟΤ

Καὶ σέ, Κλεηνορίδη, πόθος ὄλασσε πατρίδος αἵης
θαρσήσαντα Νοτον λαΐλαπι χαιμεριπ.
ἄρτη γυρ σε πέδησεν μνέγγυνος ὑγρὰ δε τὴν σήν
κυματ' ἀφ' ἴμερτήν ἐκλυσσεν ιδιαίτην.

BOOK VII. 259-263

259.—PLATO

We are Eretrians from Euboea and we lie near
Susa, alas! how far from our own land.¹

260.—CARPHYLLIDES

Find no fault with my fate, traveler, in passing my
tomb, not even in death have I sought that calls for
mourning. I left children's children, I enjoyed the
company of one wife who grew old together with me. I married my three children, and many children
sprung from these unions. I lulled to sleep on my
lap, never grieving for the illness or loss of one.
They all, pouring their litanies on my grave, sent
me off on a painless journey to the home of the
pious dead to sleep the sweet sleep.

261.—DIOTIMUS

What profiteth it to labour in childbirth and bring
forth children if she who bears them is to see them
dead! So his mother built the tomb for her little
Bianor, while he should have done this for his
mother.

262.—THEOCRITUS

The writing will tell what tomb-stone is this and
who lies under it. I am the tomb of famous Glauca,

263.—ANACREON

And thee too, Cleonides, homesickness drove
to death when thou didst entrust thyself to the
wintry blasts of the south wind. That faithless
weather stayed thy journey and the wet heat wasted
out thy lovely youth.

¹ See No. 266.

GREEK ANTHOLOGY

264.—ΛΕΩΝΙΔΟΤ

Εἴη ποντοπόρῳ πλόος οὔριος· δὺ δ' ἄρ' ἀγήτις,
ώς ἐμέ, τοῖς Ἀΐδεω προσπελασῃ λιμέσιν,
μεμφέσθω μή λαῖτμα κακοῦενον, ἀλλ' ὁ τολμαν,
βστις ἀφ' ἴμετέρον πεισματ' ἔλυσε τύφουν.

265.—ΠΛΑΤΩΝΟΣ

Ναυηγοῦ τάφος είμι· οὐδὲ ἀντίον ἔστι γεωργοῦ·
ώς ἀλλ καὶ γαῖη Ἐνεις ὑπεστ' Ἀΐδης.

A. Malalas. Thes. Panegyri. Periclet., Βαρ. 1. 013.

266.—ΛΕΩΝΙΔΟΤ

Ναυηγοῦ τάφος είμι Διοκλεος· οἱ δ' ἀνάγονται,
φεῦ τόλμης, ἀπ' ἐμοῦ πεισματα λυσαμενοι.

267.—ΠΟΣΕΙΔΙΠΠΟΤ

Ναυτῖλοι, ἐγγὺς ἀλὸς τέ με θάπτετε; πολλὰν ἀνευθε
χῶσαι ναυηγοῦ τλῆμονα τύμβον ἔδει.
φρισσω κύματος ἡχον, ἐμὸν μόρον. ἀλλὰ καὶ οὕτως
χαίρετε, Νικήτην οἴτινες οἰκτύρετε.

268.—ΠΛΑΤΩΝΟΣ

Ναυηγόν με δέδορκας δὲν οἰκτείρασα θάλασσα
γημιῶσαι πυρίτοι φύρεος γέδεσσατο,
ἄνθρωπος παλάμροιν ἀταρβήτοις μὲν πέδουσε,
τόσσον δύος τόσσου κέρδεος ἀράμενος.
κείνο καὶ ἐνδύσαστο, καὶ εἰς Ἀΐδαο φέροιτο,
καὶ μιν ἔδοι Μίνως τούμδην ἔχοντα ράκας.

6

BOOK VII. 264-268

264.—LEONIDAS

A good voyage to all who travel on the sea; but let him who loosens his cable from my tomb, if the storm carries him like me to the haven of Hades, blame not the inhospitable deep, but his own daring.

265.—PLATO

I AM the tomb of a shipwrecked man, and that opposite is the tomb of a barbarian. So death lets no man wait far us alike on sea and land.

266.—LEONIDAS

I AM the tomb of the shipwrecked Diocles. Out on the durance of those who start from here, casting their cable from me!

267.—POSIDIPPUS

Sailors, why do you bury me near the sea? Far away from it ye should have built the poor tomb of the shipwrecked man. I am muddier at the source of the waves my destroyers. Yet even so I wish you well for taking pity on Nicetas.

268.—PLATO

I WHOM YE took upon you a shipwrecked man. The sea plied me, and was ashamed to bare me of my last vesture. It was a man who with four-ess hands strapped me, burdening himself with as heavy a crime for so I lit a grom. Let him put it on and take it with him to Hades, and let Minos see him wearing my old coat.

GREEK ANTHOLOGY

269.—ΤΟΥ ΛΥΤΟΥ

Πλωτήρες, σώζοισθε καὶ εἰν ἄλλ καὶ κατὰ γαῖαν·
ἴστη δὲ ναυηγοῦ σῆμα παρερχόμενοι.

270.—ΣΙΜΩΝΙΔΟΤ

Τούσδε ποτ' ἐκ Σπάρτας ἀκροθίνια Φοιβῷ ἔγοντας
θν πέλαγος, μὲν νυξ, θν σκύφος ἀκτέριστην.

Δ. Κνιτσί, *The Poetry Portfolio*, Sept. 1913.

271.—ΚΑΔΛΙΜΑΧΟΤ

"Οφελε μηδ' ἔγενοντο θοαὶ νέες· οὐ γὰρ ἀν ἡμεῖς
ταῦτα Διοκλείδου Σάπολιν ἔστενομεν·
νῦν δὲ ο μὲν εἰν ἄλλ παι φερεται νέκυς· ἀντὶ δὲ ἐκενον
οὖνομα καὶ κενὸν σῆμα παρερχόμεθα.

H. C. Beeching, *In a Garden*, p. 95.

272.—ΤΟΥ ΛΥΤΟΥ

Νάξιος οὐκ ἐπὶ γῆς ὅθανεν Δύκος, ἀλλ' ἐν ποντῷ
ναῦν δύμα καὶ ψυχὴν εἰδεν ἀπολλυμένην.
Εμπορος Αἰγαίουθεν ὅτ' ἤπλεε χῶ μὲν θν υγρῇ
μεκροφ· ἔγὼ δὲ ἄλλως οὖνομα τύμβος δύων,
κηρύσσω πανύληψες ἕπος τοδε· "Φεῦγε θαλάσσηρ
συμμίσγεις Ἐριφον, ναυτίλε, δυομένων."

273.—ΛΕΩΝΙΔΟΤ

Εἴρον με τρηχεῖα καὶ αἰπήσσα κατανύει,
καὶ νύξ, καὶ δυοφερῆς κύματα πανδυσίης

BOOK VII. 269-273

269.—BY THE SAME

MANIERS, may ye be safe on sea and land ; but
know that this tomb ye are passing is a shipwrecked
man's.

270.—SIMONIDES

THREE men, when bringing the firstfruits from
Sparta to Iphoebum, one sea, one night, one ship
brought to the grave.

271.—CALLIMACHUS

WOULD that swift ships had never been, for then
we should not be lamenting Sopolis the son of
Diocles. Now somewhere on the sea his corpse is
tossing, and what we pass by here is not himself,
but a name and an empty grave.

272.—BY THE SAME

Lycus of Naxos died not on land, but in the sea
he saw his ship and his wife lost together, as he sailed
from Aegina to trade. Now he is somewhere in the
sea, a corpse, and I his tomb, bearing his idle name,
proclaim this word of truth " Sailor, foregather not
with the sea when the kids are setting.¹"

273.—LEONIDAS

THE fierce and sudden squall of the south-east wind,
and the night and the waves that Orion at his dark

¹ i.e. Middle of November.

GREEK ANTHOLOGY

Ἐθναψ' Ὀρίωνος ἀπώλισθον δὲ βιοιο

Κάλλαισχρος, Λιβυκοῦ μέσσα θεων πελάγεια,
κάγῳ μὲν παντῷ δινεύμενος, ἵχθύσι κύρμα,
οἰχηματι ψεύστης δ' οὗτος ἐπεστὶ λύσος.

6

274.—ΟΝΕΙΣΤΟΤ ΒΤΖΑΝΤΙΟΤ

Ούνομα κηρύσσω Τιμοκλέης, εἰς δῆλα πικρὴν
πιντη σκεπτομένη ποῦ ποτ' ἄρ' ἐπτὸι οὔκινοι.
αἰαῖ τὸν δ' ἡδη φάγον ἵχθύες· οὐ δὲ περισσὴ
πέτρος θύῳ τὸ μάτιν γρύμα τορευθὲν ἔχω.

275.—ΓΑΙΤΟΤΛΙΚΟΤ

Ἄ Πέλοπος νᾶσος καὶ δύσπλοος ἄλεσσα Κρήτα,
καὶ Μαλέου τυφλαὶ καμπτομενοῖς σπιλάδες
Δίειδος Ἀστυδάμαντα Κυδώνειον ἀλλ' ὁ μὲν ἡδη
ἐπληησεν θηρῶν ηδύας είναλμων
τὸν ψευσταν δέ με τύμβον ἐπὶ χθονὶ θεντο. τί
θαῦμα;
Κρήτες δποι ψευσται, καὶ Διός ἐστι τάφος.

5

276.—ΗΓΗΣΙΠΠΟΤ

Ἐξ ἀλδες ἡμίθρωτον ἀνηνέγκαιτο σαγγινεῖς
ἄνδρα, πολύεκλαυτον ναυτιλίης σκυθαλον
κέρδεα δ' οὐκ ἔδινεξαν δι μὴ θέμεις· ἀλλὰ σὺν αὐτοῖς
ἵχθυσι τῇδ' ολύμηρ θῆκαι ὑπὸ ψαράθρῳ.
ὁ χθων, τὸν ουαυηγον ἔχειν ὅλον ἀντὶ δὲ λοιπῆς
σαρκὸς τους σαρκῶν γεισαμένους ἐπέχεει.

5

setting¹ arouses were my ruin, and I, Calaechrus,
glided out of life as I sailed the middle of the
Libynn deep. I myself am lost whirled hither and
thither in the sea a prey to fishes, and it is a bar,
this stone that rests on my grave.

274.—HONESTUS OF BYZANTIUM

I ANNOUNCE the name of Timocles and look round
in every direction over the salt sea, wondering where
his corpse may be. Alas! the fishes have devoured
him ere this, and I, this useless stone, bear this tale
writing carved on me.

275.—GAETULCUS

THE Peloponnesus and the perh'ous sea of Crete
and the blind coils of Cape Maleum when he was
turning it were fatal to Astydamas son of Dan. is the
Cydonian. Ere this he has gorged the bellies of sea
monsters. But on the land they raised me his lying
tomb. What wonder! since "Cretans are liars,"
and even Zeus has a tomb there.²

276. HEGESIPPUS

THE fishermen brought it up from the sea in their net
a half eaten man, a most mournful relic of some sea-
voyage. They sought not for unholy gain, but him
and the fishes too they buried under the light coat of
sand. Thou hast, O land, the whole of the ship-
wrecked man, but instead of the rest of his flesh thou
hast the fishes who fed on it.

¹ Early in November.

² He refers to some verses of Callimachus in his Hymn to
Zeus (v. 8). "Cretans are always liars" was a proverb
found also in the verse quoted by St. Paul (Titus, i. 12).

GREEK ANTHOLOGY

277.—ΚΛΑΛΙΜΑΧΟΤ

Τίς, ξένος ἀ ναυηγός· Λεόντιχος δεθάδε νεκρὸν
εὐρέ σ' ἐπ' αἰγαλοῦ, χῶσε δὲ τῷδε τίφω,
δακρύσας ἐπικυρον ἑνὶ βίον· οὐδὲ γὰρ αὐτὸν
ἥσυχος, αἰθνιη δὲ ίσα θαλασσοπορεῖ.

278.—ΑΡΧΙΟΤ ΗΤΖΑΝΤΙΟΤ

Οὐδὲ νέκυς, ναυηγὸς ἐπὶ χθόνα Ήρις ἀλαπθεῖται
κύμασιν, αγρυπτιμον λιμονιας ἥσυχοι.
ἢ γὰρ ἀλιρρήκτης ὑπὸ δειράσιν, ἀγχύθι πουτου
δυσμενός, ξένοις χερσὶν ἔκυρσα τίφου·
αἰεὶ δὲ βρομέοντα καὶ ἐν νεκύεσσι θαλάσσης
οὐ τηγμανίαις δούπον ἀπεχθόμενον·
μόχθων οὐδὲ Ἀΐδης με κατευνασσεν, ἥτικα μοῦνος
οὐδὲ θανάτῳ λείη κάκλημαι ἥσυχίη.

A. Lang, *Greek of Parnassus*, ed. 2, p. 165.

279.—ΑΔΗΛΟΝ

Παῦσαι νῆδος ἀρετμὰ καὶ ἔμβολα τῷδ' ἐπὶ τύμβῳ
αἰὲν ἐπὶ ψυχρῇ ἔωγραφέων σποδιῇ.
ναυηγοῦν τὸ μυῆμα. τὸ τῆς δυὶς κύμασι λιόβηγε
αὐθις ἀναμνῆσαι τὸν κατὰ γῆς ἀθέλεις;

280.—ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

Τὸ χῶμα τύμβος ἀστίν· ἀλλὰ τὸ βόε
ἐπίσχεις οὐτος, τὰς δυιν τὸν ἀνάστασον·
κινεῖς σποδον γάρ. ἐς δὲ τοιαύταν κόνιν
μὴ σπέρμα πυρών, ἀλλὰ χεῦς δακρυα.

BOOK VII. 277-280

277.—CALLIMACHUS

Who art thou, shipwrecked stranger? Leontichus found thee here dead on the beach, and buried thee in this tomb, weeping for his own uncertain life, for he also rots not, but travels over the sea like a gull.

278.—ARCHIAS OF BYZANTIUM

Not even now I am dead shall I, shipwrecked Theris, cast up on land by the waves, forget the sleepless surges. For here under the brine-beaten hill, near the sea my fix, a stranger made my grave, and, ever wretched that I am, even among the dead the hateful roar of the hollows sounds in my ears. Not even Hades gave me rest from trouble, since I alone even in death cannot lie in unbroken repose.

279.—ANONYMOUS

Crass to paint ever on this tomb oars and the beaks of ships over my cold ashes. The tomb is a shipwrecked man's. Why wouldst thou remind him who is under earth of his disfigurement by the waves.

280.—ISIDORUS OF AEGAE

This hammock is a tomb; you there! hold in your oxen and pull up the ploughshare, for you are disturbing ashes. On such earth sown no seed of corn, but tears.

GREEK ANTHOLOGY

281.—ΗΡΑΚΛΕΙΔΟΤ

'Απισχ', ἀπισχε χεῖρας, φεωπόνε,
μηδ' ἀμφίταινε τὸν δὲ ήριφ κόνιν.
αὐτὰ κέκλαυται βῶλος ἐκ κεκλαυμένας δ'
οὗτοι καρατατ ἀναθαλήσσεται στύχνε.

282.—Η.ΞΩΔΩΡΙΔΟΤ

Ναυηγοῦ τάφος εἰμί· σὺ δὲ πλέε· καὶ γὰρ δθ' ημεῖς
ἀλλύμεθ', αἱ λοιπαὶ νῆσοι ἐπουτοπόρουν.

H. Wellcome, in *Ancient Greek Poetry*, p. 300.

283.—ΛΕΩΝΙΔΟΤ

Τετρηχυῖα θύλασσα, τέ μ' οὐκ οἰζυρὰ παθόντα
τηλοσ' ἀπὸ ψιλῆς ἐπτυσσας ἡιώνος;
ὡς σεῦ μηδ' Αἴδαο κακὴν ἐπιειμένος ἀχλὸν
Φιλεὺς Ἀμφιμένευς ἀστον ἔγειτόνεον.

284.—ΛΣΚΛΙΠΠΙΔΟΤ

'Οκτώ μεν πήχεις ἀπεχε, τρυχεῖα θύλασσα,
καὶ κύματα, βόα δὲ ήλικα σαι δύναμες.
Ἄν δὲ τὸν Βέμάρεω καθέλητος τάφοι, έλλο μὲν οὔδεν
κρίγυον, εὐρήσαις δὲ δετὰ καὶ σπαδίην.

R. Garnett, *A Chaplet from the Greek Anthology*, 18.

285.—ΓΛΑΤΚΟΤ ΝΙΚΟΠΟΔΙΤΟΤ

Οὐ κόνις οὐδὲ ὀλίγον πέτρης βάρος, οὐλά' Ἐραστππον
ἥν ἐσορῆς αβτῇ πᾶσα θύλασσα τάφος:
Φλετο γὰρ σὺν ητῷ τὰ δὲ δετὰ ποθ' ἀκείνου
πύθεται, αἰθυανεις γνωστὰ μέναις ἐνέπειν.

BOOK VII. 281-285

281.—HERACLIDES

HANDS off, hands off, labourer ! and cut not through
this earth of the tomb. This clod is soaked w^th
tears, and from earth thus soaked no bearded ear
shall spring.

282.—THEODORIDAS

I AM the tomb of a shipwrecked man ; but set
sail, stranger ; for which we were lost, the other ships
voyaged on.

283.—LEONIDAS

Why, roaring sea, didst thou not cast me up,
Phyleus, son of Amphimenes, when I came to a sad
end, far away from the bare beach, so that even
wrapped in the evil mist of Hades I might not be
near to thee ?

284.—ASCLEPIADES

Keep off from me, thou fierce sea, eight cubits'
space and swell and roar with all thy might. But if
thou dost destroy the tomb of Eumares, naught shall
it profit thee, for naught shalt thou find but bones
and ashes.

285.—GLAUCUS OF NICOPOLIS

Not this earth or this light stone that rests there-
on is the tomb of Erasiphus, not all this sea whereon
thou lookest. For he perished along with his ship,
and his bones are rotting somewhere, but where only
the gulls can tell.

GREEK ANTHOLOGY

286.—ANTIPATROT ΘΕΣΣΑΛΟΝΙΚΟΤ

Δύσμορε Νικάνωρ, πολιψὲ μεμαραμμένε πόντῳ,
κεῖσαι δη̄ ξείνη γυμνὸς ἐπ' ἡιονί,
ἢ σύ γε πρὸς πετρῆσι τὰ δὲ δλφια κείνα μέλαθρα
φρουδὰ <καὶ ἡ> πάσῃς δλπὶς δλωλε Τύρου.
οὐδέ τί σε κτεάνων ἔρρυσατο· φεῦ, μλεινέ,
ώλεο μοχθήσας ιχθύσι καὶ πελάγει. 5

287 — ANTIPATROT

Καὶ νέκυν ἀπρήνυτος ἀνιήσει με θάλασσα
Λύσιν, ἔρημαίη κρυπτὸν ὑπὸ σπιλεῖδη,
στρημένης μὲν φωνεῦσα παρ' οῦατι, καὶ παρὰ κωφὸν
σῆμα. τὶ μὲν, ὁνθρωπος, τῆδε παρφκίσατε,
ἢ προεῆς χήρωσε τὸν οὐκ ἐπὶ φορτίδι μητὴ
ἔμπορον, ἀλλ' δλύγης ναυτῶλον εἰρεσίης
θηκαμένη ναυτηγόν, ὃ δὲ ἐκ πόντοιο ματεύων
ζωήν, ἐκ πόντου καὶ μόρου εἰδκυσάμην. 5

288.—ΤΟΥ ΔΥΤΟΥ

Οὐδετέρης δλος εἷμι θανὼν νέκυν, ἀλλὰ θάλασσα
καὶ χθῶν τὴν ἀπ' ἐμεῦ μοίραν δχονσιν ἵσην.
σύρκα γὰρ τὸν πάντῳ φάγον ιχθύες δστέα δὲ αὐτε
βέθρασται ψυχρῇ τῆδε παρ' ἡιονί.

289.—ANTIPATROT ΜΑΚΕΔΟΝΟΣ

Ἄιθέα τὸν ναυτηγον ἐπὶ στόμα Πηνειοῖο
υικτὸς ὑπὲρ βαλῆς ιηξάμενον σαρίδος,
μούριος ἐκ θαμνοιο θορων λύκος, δσκοπον δυδρα,
ἴκτανεν. ὡς γαίης κυματα πιστοτερα.

286.—ANTIPATER OF THESSALONICA

UNHAPPY Neanor, wasted by the grey sea, thou
Liest naked on a strange beach or perchance near
the rocks, gone from thee are thy rich halls, and
the hope of all Tyre has perished. None of thy
possessions saved thee, alas, poor wight, thou art
dead and hast laboured but for the fishes and the
sea.

287.—ANTIPATER

EVEN in death shall the unpropitiated sea vex me,
Lysis, buried as I am beneath this desert rock,
sounding ever harshly in my ears close to my deaf
tomb. Why, O men, did ye lay me next to her who
left me of breath, who wrecked me not traving on
a merchantman, but embarked on a little rowing-
boat? From the sea I sought to gain my living,
and from the sea I drew forth death.

288.—BY THE SAME

I BELONG entirely to neither now I am dead, but
sea and land possess an equal portion of me.
My flesh the fishes ate in the sea, but my bones have
been washed up on this cold beach.

289.—ANTIPATER OF MACEDONIA

WHEN shipwrecked Artheus had swam ashore at
night on a small plank to the mouth of the Peneus,
a solitary wolf rushing from the thicket slew him
off his guard. O waves less treacherous than the
land.

GREEK ANTHOLOGY

290.—ΣΤΑΤΤΑΛΙΟΤ ΦΛΑΚΚΟΤ

Λειλαπα καὶ μανίην ὀδοῖς προφυγόντα θαλάσση
ναυτηγον, λιθυκοῖς κείμενον ἐν ψαμμίθοις,
οὐχ ἐκὰς ἡγένων, πυρίτῳ βεβαρημένου ὑπιψφ,
γυμνόν, ἀπὸ στηγαρής ὡς κιμετανυφοβορίης,
ἔστανε λυγρὸς ἔχις. τί μιτην πρὺς κυματ' ἐμόχθει, 5
τὴν ἐπὶ γῆς φεύγων μοῖραν ὄφειλομενην;

291.—ΞΕΝΟΚΡΙΤΟΤ ΡΟΔΙΟΤ

Χαῖται σου στάζουνσιν ἔθι ἄλμυρά, δύσμορε κούρη.
ναυτηγέ, φθιμενης εἰν ἄλι, Λασιδίκη.
ἢ γύρ, ὁριομένου πόντου, δεισαστα θαλάσση
βρίτιν ὑπὲρ κοίλου δούρατος ἐξεπεσες
καὶ σὸν μὲν φωκεῖ τάφος οὖνομα, καὶ χθόνα Κύμην, 5
ἀστέα δὲ ψυχρῷ κλύζετ' ἐπ' αἰγαλῷ,
πικρὸν Ἀριστομάχῳ γνετη κακόν, δῃ σε κομίζων
ἐς γάμον, οὕτε κορην ὕγαγεν οὕτε μέκυν.

292.—ΘΕΩΝΟΣ ΑΛΕΞΑΝΔΡΕΩΣ

‘Αλκυόσιν, Ληρναῖο, μέλεις τύχα καφὰ δὲ μιήτηρ
μυρεθ’ ὑπὲρ πρυεροῦ δυρομένη σε τάφου.

293.—ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

Οὐ χείμα Νικόφημον, οὐκ ἀστρων δύσιν
ἄλλος Διβύσσης κύμασιν κατέκλυσεν
ἄλλ’ ἐν γαλήνηρ, φεῦ ταλας, ἀμηνέμῳ
πλόῳ πεδηθείς, ἐφρυγη διψεν δῆπο.
καὶ τοῦτ’ ἀγήτεων ἔργον· ἂ πόσον κπκὸν
ναύταισιν ἡ πνεοντες ἡ μεμικάτες

290.—STATYLIUS FLACCUS

The shipwrecked mariner had escaped the whirlwind and the fury of the deadly sea, and as he was lying on the Libyan sand not far from the beach, deep in his last sleep, naked and exhausted by the unhappy wreck, a maleful viper slew him. Why did he struggle with the waves in vain, escaping then the fate that was his lot on the land?

291.—XENOCRITUS OF RHODES

The salt sea still drops from thy locks, Lysidice, unhappy girl, shipwrecked and drowned. When the sea began to be disturbed, fearing its violence, thou didst fall from the hollow ship. The tomb proclaims thy name and that of thy land, Cyme, but thy bones are wave-washed on the cold beach. A bitter sorrow it was to thy father Aristonachus, who, escorting thee to thy marriage, brought there neither his daughter nor her corpse.

292.—THEON OF ALEXANDRIA

The halegons, perchance, care for thee, Lenaeus, but thy mother mourns for thee dumbly over thy cold tomb.

293.—ISIDORUS OF AEGAE

No tempest, no stormy setting of a constellation overwhelmed Neopterous in the waters of the Libyan Sea. But alas, unhappy man! stayed by a calm he was burnt up by thirst. This too was the work of the winds. Ah, what a curse are they to sailors, whether they blow or be silent!

GREEK ANTHOLOGY

294.—ΤΤΑΛΙΟΤ ΛΑΤΡΕΑ

Γρυνέα τὸν πρόσθιν, τὸν ἀλιτρύτου ἀπὸ κύμβη⁶
 ζῶντα, τοὺς ἀγκιστροὺς καὶ μογεούτα λίνοις,
 ἐκ δεινοῦ τρηχεῖα Νοτοῦ κατεδύσε θύλασσα,
 Ιθρασε δὲ κροκαλῆν πρώτου ηἰόνα,
 γείρας ἄποβρεθεντα. τίς οὐ κόσον ἰχθυσιν εἴποι
 ἔμμεναι, οἱ μουνας, αἵς ὀλέκοντο, φαγοῦ;

295.—ΛΕΩΝΙΔΑ ΤΑΡΕΝΤΙΝΟΤ

Θήριν τὸν τρυγέροντα, τὸν εὐάγρων ἀπὸ κύρτων
 ζῶντα, τὸν αὐθινῆ τλείσοντα μῆξιμενον,
 ἰχθυσιληιστῆρα, σαγηρέα, χηραμοδιτῆν,
 οὐχὶ πολυσκυλμον πλωτορα καυτιλῆς.
 ἔμπης οὐτ' Ἀρκτούρος ἀπωλεσεν, οὔτε καταυγὴ⁸
 ήλασε τὰς πολλὰς τῶν ἑταίρων δεκαδας.
 ἀλλὶ ἔθαν' ἐν καλυψῃ σχοινιτίδι, λίχνος ὅποια,
 τῷ μακρῷ σβεσθεις ἐν χροιῷ αὐτοματος.
 σῆμα δε τοῦτ' οἱ ταῖδες ἐφιρμοσαν, οὐδὲ ὁμόλεκτρος.
 ἀλλὰ συνεργατινης ἰχθύνζολμα βιασος.

A. Lang, *Orans of Pergamum*, ed. 2, p. 104.

296.—ΣΙΜΩΝΙΔΟΤ ΤΟΥ ΚΗΙΟΤ

'Εξ οὖ γ' Εύρώπην Ἀσίας διχα ποντος ἔνειμε,
 και πύλεμον λαῶν θούρος Ἀρης ἐφέπει,
 σύδαιμι πω κάλλεσον ἐπιχθονίων γενετ' ἀνδρῶν
 ἔργον ἐν ηπειρῷ καὶ κατὰ πόντον ἔμα.
 οἴδε γαρ δε Κύπροφ Μηδων πολλοὺς ὀλέσαντες,⁹

Φοινικῶν ἑκατον ταῖς ίλον δι πελαγες
 ἀνδρῶν πληθουσας· μήγα δὲ διτενεν Ἀστες ὑπ' αὐτῶν
 πληργεῖσ' οιαφοτέραις χερσὶ κρατει πολέμου.

—⁹ ι. e. ηια ονομα τοι Διεταραχή πεισιη, θερισινος.

BOOK VII. 294-296

294.—TULLIUS LAUREAS

GAVNE is, the old man who got his living by his sea-worn wherry, busying himself with lines and hooks, the sea roused to fury by a terrible southerly gale, swamped and washed up at the morning on the beach, his hands eaten off. Who would say that they had no sense, the fish who ate just those parts of him by which they used to perish?

295.—LEONIDAS OF TARENTUM

TURMIS, the old man who got his living from his lucky weels, who rode on the sea more than a gull, the pryer on fishes, the seine-hauler, the prober of crevices in the rocks, who sailed on no many-owned ship, in spite of all owed not his end to Areturus,¹ nor did any tempest drive to death his many decades, but he died in his reed hut, going out like a lamp of his own accord owing to his length of years. This tomb was not set up by his children or wife, but by the guild of his fellow fishermen.

296.—SIMONIDES

SINCE the sea parted Europe from Asia, since fierce Ares directs the battles of nations, never was a more splendid deed of arms performed by mortals on land and on the sea at once. For these men after slaying many Medes in Cyprus, took a hundred Phoenician ships at sea with their crews. Asia groaned aloud, smitten with both hands by their triumphant might.²

¹ This is the epitaph of those who fell in Cleon's last campaign in Cyprus (B.C. 449).

GREEK ANTHOLOGY

297.—ΠΟΛΤΣΤΡΑΤΟΥ

Τὸν μέγαν Ἀκροκόρινθον Ἀχαικὸν, Ἐλλάδος ἀστρον,
 καὶ διπλῆν Ἰσθμοῦ σύνδρομον ἡ οὐα
 Λεύκιος ἔστυφέλιξ· δοριπτοίητα δὲ γεκρῶν
 δοτέα σωρειθείει εἰς ἐπέχει σκόπελος.
 τουν δὲ δύμιν Πριάμοιο πυρὶ πρήσαντας Ἀχαιοὺς· 6
 ἀκλαύστοντας κτερεών νύσφισαν λίνεῖδας.

298.—ΑΔΕΞΙΟΤΟΝ

Αἰαῖ, τοῦτο κάκιστον, δταν κλαῖσοι θανόντα
 νυμφίον ἡ νύμφην· ἡνίκα δ' ἀμφοτέρους,
 Εὔπολεν ὡς ἀγαθὴν τε Δυκαλίνιον, ὃν ὑμέναιον
 ἔσβεσσεν ἐν πρότῃ νυκτὶ πεσὼν θάλαμος,
 οὐκ ἀλλῷ τόδε κῆδος ἴσορροπον, φὰ σὺ μὲν υἱόν, 5
 Νίκη, σὺ δὲ ἔκλαυσας, Θεύδηκε, θυγατέρα.

299.—NIKOMAXOT

"Ἄδ' ἔσθ—ἄδε Πλάταια τί τοι λέγω, —ἄν ποτε
 σεισμὸς
 ἐλθὼν ἔξαπίνας κάθθαλε πανοιδίη·
 λείφθη δ' αὖ μοῦνον τυτθὸν γένος· οἱ δὲ θανόντες
 σᾶμι ἄρατάν πάτραν κείμεθ' ἐφεστάμενοι.

300.—ΣΙΜΩΝΙΔΟΤ

'Ενθάδε Πυθώνακτα κασίγνητόν τε κέκτηθεν
 γαῖ', ἄρατή τε ἥβης πρὸ τέλος ἔκρον ἰδεῖν.
 μνῆμα δὲ ἀποφθιμένοισι πατὴρ Μεγαριστος ἔθηκεν
 ἀθάνατον θυητοῖς παισὶ χαριζόμενος.

BOOK VII. 297-300

297.—POLYSTRATUS

Lucrat[†] has smitten sore the great Achaeans Aco-
corinth, the star of Helias, and the twin parallel
shores of the Isthmus. One heap of stones covers
the bones of those slain in the rout; and the sons
of Achaea left unwept and unallowed by funeral
rites the Achaeans who burnt the house of Priam.

298.—ANONYMOUS

Woe a me! this is the worst of all, when men
weep for a bride or bridegroom dead, but worse
when it is far bot^t, as for Eupolis and good Ly-
caenion, whose chariot falling in on the first night
extinguished their wedlock. There is no other
mourning to equal this by which you, Nicis, bewailed
your son, and you, Theodicus, your daughter.

299.—NICOMACHUS

This (why say I “this?”) is that Plataea which a
sudden earthquake tumbled down utterly; only a litt^e remnant was left, and we, the dead, lie here
with our beloved city laid on us for a monument.

300.—SIMONIDES

Here the earth covers Pythonax and his brother,
before they saw the prime of their lovely youth.
Their father, Megarites, set up this monument to
them dead, an immortal gift to his mortal sons.

[†] Mummius, who sacked Corinth 140 B.C.

GREEK ANTHOLOGY

301.—ΤΟΥ ΑΥΤΟΥ

Εύκλεας αλα κέκευθε, Δεωνίδα, οἱ μετὰ σεῖο
τῇδ' ἔθανον, Σπάρτης εὐρυχόρου βασιλεῦ,
πλειστῶν δὴ τόξων τε καὶ ὀκυπόδων σθένος ἵππων
Μηδείων ἄνδρῶν δεξάμενοι πολέμῳ.

302.—ΤΟΥ ΑΥΤΟΥ

Τὸν αὐτοῦ τις ἐκαστος ἀπολλυμένων ἀνιᾶται
Νικοδίκου δὲ φίλοις καὶ πόλις ἥδε τπολή.

303.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Τὸν μικρὸν Κλεόδημον ἔτε ζώοντα γάλακτι,
Ιχνος ὑπὲρ τοίχων υηὸς ἐρεισάμενον,
οἱ Θρήνες ἐτύματι Βορέης βάλεν εἰς ἀλὸς οἶδμα,
κῦμα δ' ἀπὸ ψυχῆν ἐσβεσε οηπιάχου.
Ἴνοι, ἀνοικτίρμων τις ἔφυτ θεός, η Μελικέρτεω
ἡλικος σύκ Αἴδην πικρος ἀπηλασαο. 5

304.—ΠΕΙΣΑΝΔΡΟΤ ΡΟΔΙΟΤ

Αινδρὶ μὲν Ἰππαιμῶν δνομ' ἦν, Ἱππῷ δὲ Πόδαργος,
καὶ κυνὶ Ληθαργος, καὶ θεράποντι Βάθης.
Φεσσαλός, ἐκ Κρήτης, Μάγυτης γῆνος, Λίμουνος νίος:
ἄλετο δ' ἐν περομάχοις ὁξὺν Ἀρη συνάγων.

¹ This, on the Spartans who fell at Thermopylae, is doubtless not Simonides', but a later production.

² Ι. Ε. ΖΑΒΑΖΟΥΣ.

³ Α τοι εριταρή, it seems to me, very naively expressed.

BOOK VII. 301-304

301.—BY THE SAME¹

LXONIDAS, King of spacious Sparta, illustrious are they who died with thee and are buried here. They faced in battle with the Medes the force of multitudinous bows and of steeds fleet of foot.

302.—BY THE SAME

Every man grieves at the death of those near to him, but his friends and the city regret (?) Nicodaeus.

303.—ANTIPATER OF SIDON

WHEN little Cleodemus, still living on milk, set his foot outside the edge of the ship, the truly Thracian² Boreas cast him into the swelling sea, and the waves put out the light of the baby's life. Ino, thou art a goddess who knowest not pity, since thou didst not avert bitter death from this child of the same age as thy Melicertes.

304.—PISANDER OF RHODOS

The man's name was Hippaemon, the horse's Podargos, the dog's Lethargos, and the serving-man's Basos, a Thessalian, from Crete, of Magnesian race, the son of Hecmon. He perished fighting in the front ranks.³

Much fun was made of it in Antiquity, as the complicated description of the "stat civil" of Hippaemon was maliciously interpreted as comprising the "stat civil" of the animals.

GREEK ANTHOLOGY

305.—ΑΔΔΑΙΟΤ ΜΙΤΤΑΝΚΑΙΟΤ

‘Ο γριπεὺς Διότιμος, ὁ κέμασιν ὀλεύδα πιστὴν
 κῆρ χθονὶ τὴν αὐτὴν οἰκον ἔχων πενίης,
 μῆγρεταν ὑποιστελεῖ Ἀΐδαν τὸν ἀμειλίχον ἵκτο
 αυτερετηε, ιδίῃ μηκὶ κομιζόμενος
 ήν γὰρ ἔχει ζωῆς παραμυθιον, ἔσχειν ὁ πρέσβυς
 καὶ φθίμενος πύματον πυρκαϊκής ὄφελος.

306.—ΑΔΕΣΠΙΟΤΟΝ

‘Αβρότοιον Θρήσσα γυνὴ πέλον· ἀλλὰ τεκέσθαι
 τὸν μέγαν “Ελλησιν φημὶ Ήεματοκλέα.

307.—ΠΑΤΑΛΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

- α. Οἴνομά μοι. β. Τί δὲ τοῦτο; α. Πατρὶς δέ μοι.
 β. Ἐ τί δὲ τοῦτο;
 - α. Κλεινοῦ δ' εἰμὶ γένους. β. Εἰ γὰρ ἀφαυροτάτου;
 - α. Ζήσας δ' ἐνδοξῶς ἐμπον βιον. β. Εἰ γὰρ ἀδοξῶς;
 - α. Κεῖμαι δ' ἐνθάδε νῦν. β. Τίς τίνι ταῦτα λέγεις;
- W. Cowper, *Works* (Globe ed.), p. 498, J. A. Ross, *Greek Love Songs and Epigrams*, 1, p. 119.

308.—ΛΟΤΚΙΑΝΟΤ

Παῦδά με πενταέτηρον, ἀκηδέα θυμὸν ἔχοιτα,
 νηλειῆς Ἀΐδης ἡρπασε Καλλίμαχον,
 ἀλλά με μὴ κλαίοις· καὶ γὰρ βιότοια μετέσχον
 παύρου, καὶ παύρων τῶν βιότοιο κακῶν.

W. Headlam, *A Book of Greek Verse*, p. 259.

BOOK VII. 305-308

305.—ADDAEUS OF MITYLENE

The fisherman, Diotimus, whose boat, one and the same, was his faithful bearer at sea and on land the abode of his penury, fell into the sleep from which there is no awaking and rowing himself, came to relentless Hades in his own ship, for the boat that had supported the old man in life paid him its last service in death too by being the wood for his pyre.

306.—ANONYMOUS

I was Alrotonou, a Thracian woman, but I say that I bare for Greece her great Themistocles.

307.—PAULUS SILENTIARIUS

A "My name is —" B "What does it matter?" A "My country is —" B "And what does that matter?" A "I am of noble race." B "And if you were of the very dregs?" A "I quitted life with a good reputation." B "And had it been a bad one?" A "And I now he here." B "Who are you and to whom are you telling this?"

308.—LUCIANUS

My name is Callimachus, and pitiless Hades carried me off when I was five years old and knew not care. Yet weep not for me, but a small share of life was mine and a small share of life's evil.

GREEK ANTHOLOGY

309.—ΑΔΕΣΠΟΤΟΝ

Ἐξηκοντούτης Διονύσιος ἐνθάδε κείματι,
Ταρσεύς, μή γημας· αἴθε δε μῆδ' ὁ πατήρ.

Alma Stretton-Hill, in H. R. Thomsom, *Selections from the Greek Anthology*, p. 48.

310.—ΑΔΕΣΠΙΩΤΟΝ

Θίγουεν δὲ με κτείνας κρύπτων φόνου· εἰ δέ με τύμβῳ
δωρεῖται, τοίης ἀντιτύχοις χάριτος.

311.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εἰς τὴν γυναικα Λάτη

‘Ο τύμβος αὐτος ἔνδον οὐκ ἔχει νεκρόν·
οὐ νεκρὸς αὐτος ἔκτος οὐκ ἔχει τάφον,
ἄλλ’ αὐτὸς αὐτοῦ νεκρός ἔστι καὶ τάφος.

312.—ΑΣΙΝΙΟΤ ΚΟΤΑΔΡΑΤΟΤ

Εἰς τοὺς ἀναιρεθέντες ἡτο τοῦ τῶν Ῥωμαίων ἑπάτου Σύλλα
Οἱ πρὸς Ῥωμαίους δεινὸν στήγαντες “Ἄρηα
κεῖνται, ἀριστεῖς σύμβολα δεικνύμενοι”
οὐ γαρ τις μετὰ νότα τυπεῖς θάνεν, ἀλλ’ ἄμα πάντες
ώλοντο κρυφίφ καὶ δολερῷ θανάτῳ.

313.—ΑΔΕΣΠΟΤΟΝ

Εἰς Τίμαια τὸν μισάνθρωπον

Ἐνθάδ’ ἀπορρίξας ψυχὴν βαρυδαίμονα κείματι
τοῦνομα δ’ οὐ πεύσεσθε, κακοὶ δέ κακῶς ἀπολοισθε.

BOOK VII. 309-313

309.—ANONYMOUS

I, Dionysius, lie here, sixty years old. I am of Tarsus; I never married and I wish my father never had.

310.—ANONYMOUS

My murderer buried me, hiding his crime: since he gives me a tomb, may he meet with the same kindness as he showed me.

311.—AGATHIAS SCHOLASTICUS

On Love's Wife

This tomb has no corpse inside it, this corpse has no tomb outside it, but it is its own corpse and tomb.

312.—ASINIUS QUADRATUS

On those slain by Sulla

They who took up arms against the Romans lie exhibiting the tokens of their valour. Not one died wounded in the back, but all alike perished by a secret treacherous death.

313.—ANONYMOUS

On Timon the Misanthrope

Here I lie, having broken away from my luckless soul. My name ye shall not learn, and may ye come, bad men, to a bad end.

GREEK ANTHOLOGY

314.—ΠΤΟΛΕΜΑΙΟΤ

Εἰς τὸν αὐτὸν Τίμωνα

Μὴ πόθεν εἴμι μάθης, μηδὲ οὔνομα πλὴν ὅτι
θυησκεῖν
τοὺς παρ' ἐμήν στήλην δρχομένους ἔθελα.

315—ΖΗΝΟΔΟΤΟΤ, οἱ δὲ ΡΙΑΝΟΤ

Εἰς τὸν αὐτὸν Τίμωνα

Τριγχεῖαν κατ' ἐμὲν, φαφαρὴ κόνι, βάμων ἀλίσσους
πάντοθεν, ἡ σκολεῆς ἄγρια κῶλα βιτου,
ώς ἐπ' ἐμοὶ μηδὲ δρνις ἐν εἰαρι κοῦφον ἐρείδοι
ἴχνος, ἀρημάξω δὲ κουχα κεκλιμένος.
ἢ γὰρ ὁ μοσάνθρωπος, οἱ μηδὲ ἀστοῖσι φιληθεῖς
Τίμων οὐδὲ Ἀληγ ψυήσιος εἴμι νέκυς.

316.—ΛΕΩΝΙΔΑ ἢ ANTIPATRΟΤ

Εἰς τὸν αὐτὸν ὅμοιον

Τὴν ἐπ' ἐμεῦ στήλην παραμέθεο, μήτε με χαίρειν
εἰπων, μήθ' δοτις, μὴ τίνος ἔξετάσας
ἢ μὴ τὴν ἀνύεις τελέσαις ὄδόν· ήν δὲ παρέλθης
συγῇ, μηδὲ οὗτοις ήν ἀνύεις τελέσαις.

317.—ΚΑΛΛΙΜΑΧΟΤ

Εἰς τὸν αὐτὸν Τίμωνα

α. Τίμων (οὐ γὰρ ἔτ' ἔσσι), τί τοι, σκότος ἡ φόος,
ἔχθρον;
β. Τὸ σκότος ὑμέων γὰρ πλείστες εἰν Ἀληγ.

BOOK VII. 314-317

(314—320 are on the Same)

314.—PTOLEMÆRUS

Learn not whence I am nor my name; know only that I wish those who pass my monument to die.

315.—ZENODOTUS or RHIANUS

Dry earth, grow a prickly thorn to twine all round me, or the wild brieraces of a twisting bramble, that not even a bird in spring may rest its light foot on me, but that I may repose in peace and solitude. For I, the misanthrope, Timon, who was not even beloved by my countrymen, am no genuine dead man even in Hades.¹

316.—LEONIDAS or ANTIPATER

Pass by my monument, neither greeting me, nor asking who I am and whose son. Otherwise mayst thou never reach the end of the journey thou art on, and if thou passest by in silence, not even then mayst thou reach the journey's end.

317.—CALLIMACHUS

"Timon—for thou art no more—which is most hateful to thee, darkness or light?" "Darkness, there are more of you in Hades."

¹ I cannot be regarded as a real citizen of Hades, being the enemy of my fellow ghosts.

GREEK ANTHOLOGY

318.—ΤΟΥ ΑΥΤΟΥ

Εἰς τὸν αὐτὸν Τίμωνα

Μὴ χαίρειν εἴπητε με, κακὸν κέαρ, ἀλλὰ πάρελθε
Ισον ἐμοὶ χαίρειν ἔστι τὸ μή σὲ πελῆν.

319.—ΑΔΗΑΟΝ

Εἰς τὸν αὐτὸν Τίμωνα

Καὶ μέκιν ὃν Τίμων ἄγριος· σὺ δέ γ', ὁ πυλαωρὲ
Πλούτωνος, ταρβεῖ, Κέρβερε, μή σε δάκρη.

320.—ΗΓΗΣΙΙΙΩΤ

Εἰς τὸν αὐτὸν Τίμωνα μισθόλητα

Οξεῖαι πάντη περὶ τὸν τάφον εἰσὶν ἀκανθαί
καὶ σκολοπεῖς βλάψεις τοὺς ποδας, ἦν προσίην
Τίμων μισθόρωπος ἐνοικέω· ἀλλὰ πάρελθε,
οἱμάζειν εἴπας πολλά, πάρελθε μόνου.

321.—ΑΔΙΣΗΠΟΤΟΝ

Γαῖα φίλη, τὸν τρέσβιν Ἀμύντεχον ἔνθεο κόλποι,
πολλῶν μηταμένη τῶν ἐπὶ σὸν καμάτων.
καὶ γὰρ δειπέταλόν σοι ἐναστήριξεν ἐλαῖην
πολλάκι, καὶ Βρομίου κλήμασιν ἥγλαίσει,
καὶ Δηοῦς ἐπλησσε, καὶ ὑδατος αἷλακας ἔλκων
θῆκε μὲν εὐλάχανον, θῆκε δ' ὅπωροφορον.
ἀνθ' ὃν σὺ πρησεῖα κατὰ προτάφου πολιοῦ
κεῖσο, καὶ ειαρινὰς ἀνθοκόμει βοτάνας.

322.—ΑΔΕΣΠΟΤΟΝ

Κνωσίου Ἰδομενῆς δρα τάφον· αὐτὰρ ἔγώ τοι
πλησίου Ἰδρυματι Μητριόντης ὁ Μολού.

BOOK VII. 318-322

318.—By the Same(?)

Wish me not well, thou ev'l-hearted, but pass on.
It is the same as if it were well with me if I get rid
of thy company.

319.—ANONYMOUS

Timon is savage even now he is dead. Cerberus
door-keeper of Pluto, take care he doesn't bite
you.

320.—HEGESIPPUS

All around the tomb are sharp thorns and stakes,
you will hurt your feet if you go near. I'll mon the
misanthrope, dwell in it. But pass on—wish me all
evil if you like, only pass on.

321 ANONYMOUS

Dear Earth, receive old Amyntichus in thy bosom,
mindful of all his toil for thee. Many an evergreen
olive he planted in thee and with the vines of
Baocas he decked thee, he caused thee to abound
in corn, and guiding the water in channels he made
thee rich in put-terbs and fruit. Therefore I gently
on his grey temples and clothe thee with many
flowers in spring.

322.—ANONYMOUS

Look on the tomb of Croessian Idomeneus, and I,
Meriones the son of Molos, have mine hard by.

GREEK ANTHOLOGY

323.—ΛΔΕΣΠΟΤΟΝ

Εἰς δύ' ἀδελφειοὺς ἐπέχει τάφος· οὐ γὰρ ἐπέσχον
ἡμαρ καὶ γενεῆς οἱ δύο καὶ θανάτου.

324.—ΛΔΕΣΠΟΤΟΝ

"Ἄδ' ἄγαν οὐ περίβωτος ὑπὸ πλακὴ τῆς τέθαιμα,
μούνῳ οὐ ζωντανούντες λυταρέντα.

325.—ΛΔΕΣΠΟΤΟΝ

Εἰς τὸν Σαρδανάπαλλον

Τόσσον ἔχω δοσσ' ἔφαγον καὶ ἔπιον, καὶ μετ' ἔρωτων
γέρποντος ἔδαπτον· τὰ δὲ πολλὰ καὶ δλβια πάντα
λέλειπται.

326. -ΚΡΑΤΗΤΟΣ ΘΗΒΑΙΟΤ

Ταῦτ' ἔχον δοσσ' ἔμαθον καὶ ἔφροντισα, καὶ μετὰ
Μουσῶν
σέμνην ἔδαπτον· τὰ δὲ πολλὰ καὶ δλβια τύφος ἔμαρψεν.

J. A. Pott, *Greek Love Songs and Myths*, II. p. 19.

327 —ΛΔΕΣΠΟΤΟΝ

Εἰς Κάσσανδρον τὸν ἀραιότερον ήν λαρίστηρ κείμενον

Μή σύγε θνητὸς δών ὁς ἀθάνατος τι λογίζου·
οὐδέν γὰρ βιότου πιστὸν ἔφημερισι,
εἰ καὶ τοὺς δι Κάσσανδρον ἔχει σορος ἥδε θανατά,
ἄνθρωπον φύσεως ἄξιον ἀθανάτου.

BOOK VII. 323-327

323.—ANONYMOUS

ONE tomb holds two brothers, for both were born
and died on the same day.

324.—ANONYMOUS

BENRATH this stone I lie, the celebrated woman
who loosed my zone to one man alone.

325.—ANONYMOUS

On Sardanapalus

I HAVE all I ate and drank and the delightful
things I learnt with the Loves, but all my many and
rich possessions I left behind.

326.—CRATES OF THEBES

I HAVE all I got by study and by thought and the
grave-things I learnt with the Muses, but all my
many and rich possessions Vanity seized on

327.—ANONYMOUS

On Cassandra the beautiful, buried at Larissa

Do not thou, being mortal, reckon on anything as
if thou wert immortal, for nothing in life is certain
for men, the children of a day. See how this sarco-
phagus holds Cassandra dead, a man worthy of an
immortal nature.

GREEK ANTHOLOGY

328.—ΑΔΕΣΠΟΤΟΝ

Τίς λίθος οὐκ ἐδάκρυσε, σέθεν φθιμένοιο, Κάσανδρε;
τις πέτρος, δε τῆς σῆς λήστες ὑγλαίης,
ἄλλα σε νηλεῖχε και βασκανος ὥλεσε δαιμον
ἥλικίν διλύγην εἴκοσιν οὐκέτεων,
δε χιρημήν ἀλοχον θήκεν, μοτερούς τε τοκίας
γηραλέους, στηγερή πένθει τειρομένους.

329.—ΑΛΛΟ

Μυρτάδα τὴν ἱερᾶς με Διωνύσου παρὰ ληροῦ
ἀφθινον ἀκριπτον σπασσαμένην κύλικα,
οὐ κεύθει φθιμένην βατὴ κάνει· ἀλλὰ πίθος μοι,
σύμβολον εὐφρασύνης, τερπνὸς ἔπειστι τάφος.

330.—ΑΛΛΟ

Ἐν τῷ Δορολαίῳ

Τὴν σορόν, ήν ἐσορῆς, ζῶν Μάξιμος αὐτὸς ἔαυτῷ
θήκεν, δπως ναιῃ ταυσάμενος βίστου·
σὺν τε, γυναικὶ Καλαγποδη τεῦξεν τοδε σῆμα,
νος ἵνα τὴν στοργὴν κήν φθιμένοισιν ὅχοι.

331.—ΑΛΛΟ

Εἰς Ἄρακα ἢν Φρυγίᾳ

Τύμφων ἐμοὶ τοῦτον γαμέτης δωρίσατο Φρούρη,
ἀξιον ἡμετέρητε εὐσεβίης στέφανον·
λειποι δὲν θαλαυμοις γαμέτου χορον εὐκλέα παῖδων,
πιστὸν ἐμοῦ βιοτον μάρτυρα σωφροσύνης
μουνόγαμος θυήσκω, δέκα δὲν ζωοίσιν ἔτε ζῶ, .

328.—ANONYMOUS

On the Same

WHAT stone did not shed tears at thy death, Casandros, what rock shall forget thy beauty? But the merciless and envious demon blew thee aged only six and twenty, widowing thy wife and thy afflicted old parents, worn by aforesaid mourning.

329.—ANONYMOUS

I AM Myrtas who quaffed many a generous cup of unwatered wine beside the holy vats of Dionysus, and no light layer of earth covers me, but a wine-jar, the token of my merrymaking, rests on me, a pleasant tomb.

330.—ANONYMOUS

In Dorylaeum

THE sarcophagus that you see was set here by Maximus during his life for himself to inhabit after his death. He made this monument too for his wife Calepodia, that thus among the dead too he might have her love.

331.—ANONYMOUS

At Oracea in Pergia

THIS tomb was given me by my husband Phroures, a reward worthy of my plenty. In my husband's house I leave a fair-famed company of children, to bear faithful testimony to my virtue. I die the wife of one husband, and still live in ten living beings, having enjoyed the fruit of prolific wedlock.

GREEK ANTHOLOGY

332.—ΑΛΛΟ

Εἰς Ἀκρονίαν

Αἰνόμορον Βάκχη με κατέκτανε θηροτρόφον πρύν,
οὐ κρίσει ἐν σταδίοις, γυμνασίας δὲ πλυταῖς.

333.—ΑΛΛΟ

Εἰς Ἀδριανοὺς ἐπ Φρυγίᾳ

Μηδὲ καταχθονίοις μετὰ δαίμοσιν ἄμμορος εἶης
ἡμετερον δώρων, ὃν σ' ἐπέοικε τυχεῖν,
ἀμφία, οὕνεκα Νικομάχος θυγατῆρ τε Διώνυ
τύμβου καὶ στήλην σὴν ἐθέμεσθα χύριν.

334.—ΑΛΛΟ

Εύρεθρος ἐπ Κυζίκῳ

Νηλεὺς δὲ δαῖμον, τί δέ μοι καὶ φέγγος ἔδειξες
εἰς ὀλίγον ἐτέον μέτρα μυστιθάδια,
ἢ ἵνα λυπήσῃς δι' ἐμὴν βιότοιο τελευτὴν
μητέρα δειλαίην δάκρυσται καὶ στοναχαῖς.
ἢ μ' ἔτεχ', ἢ μ' ἀτίτηλε, καὶ ἡ πολὺ μετέκοντα πατρὸς 5
φροντίδα παιδεῖται ἡννυσται ἡμετέρης;
θε μεν γὰρ τυθον τε καὶ δρφανὸν ἐν μεγάροισι
κάλλιπεν· ἢ δὲ περὶ ἐμοὶ πάντας ἔτλη καμάτους.
ἢ μὲν ἐμοὶ φίλον ἦν ἐφ' ἀγρῶν ἥγεμονήσων
ἔμπρεπεμεν μίθοις ἀμφὶ δικασπολιας.
ἄλλα μοι οὐ γενύνων ὑπεδεξατο κούριμον δινθος
ἥλικής ἔρατῆς, οὐ γάμου, οὐ δεῖδας.
10

BOOK VII. 332-334

332.—ANONYMOUS

At Aemilia

I had an unhappy end, for I was a rearer of animals
and Bacchus slew me, not in a race on the course, but
during the training for which I was renowned.¹

333.—ANONYMOUS

At Hadrius in Phrygia

Mother, not even there with the infernal deities
shouldst thou be without a share of the gifts it is
meet we should give thee. Therefore have I,
Neonaeclus, and thy daughter Dione erected this
tomb and pillar for thy sake.

334.—ANONYMOUS

Found at Cyzicus

CRUEL fate, why didst thou show me the light for
the brief measure of a few years? Was it to vex
my unhappy mother with tears and lamentations
owing to my death? She it was who bore me and
reared me and took much more pains than my
father in my education. For he left me an orphan
in his house when I was but a tiny child, but
she toiled all she could for my sake. My desire
was to distinguish myself in speaking in the
courts before our righteous magistrates, but it did
not fail to set to we come the first down on my
chin, herald of lovely prime, nor my marriage
torches; she never sung the solemn bridal hymn for

¹ Bacchus must have been a mare which somehow killed
him while being trained.

GREEK ANTHOLOGY

οὐχ ὄμέναιον ἀειστε περικλευτόν, οὐ τέκος εἶδε,
δύσποτος, ἐκ γενεῆς λείφανον ἡμετέρης,
τῆς πολυθρηνήτου λυπεῖ δὲ με καὶ τεθνεῶτα
μητρὸς Πωλείτης πένθος ἀεξομενον,
Φρόντωνος γυεράς ἐπὶ φροντίσιν, ἡ τέκε παῖδα
ώκυμορον, κενέον χάρμα φίλης πατρόδος.

16

335.—ΑΛΛΟ

- α. Πώλιττα, τλῆθι πένθος, εῦναστον δάκρυν.
πολλαὶ θανόντας εἶδον νίεῖς μητέρες.
- β 'Αλλ' οὐ τοιούτους τὸν τρόπον καὶ τὸν βίον,
οὐ μητέρων σέβοντας ἡδοστὴν θέαν.
- α. Τί περισσὸς θρηνεῖς, τί δὲ μάτην οδύρεαι;
εἰς κοινὸν "Ἄδης πάντες ἔξουσι βροτοί.

5

336.—ΑΔΔΟ

Γῆραι καὶ πενήγε τετρυμένος, οὐδὲ ὁρέγοντας
οὐδενὸς ἀιθρωπον διστυχίης ἔρανον,
τοῖς τρομεροῖς κώλωντιν ὑπίκλυθον ἥρέμα τύμβον.
εὑρων σικυροῦ τέρμα μόλις βιώτου.
ἡλλιαχθη δὲ ἐπὶ ἐμοὶ νεκύων νόμος οὐ γάρ
εθνησκον
πρῶτον, ἐπειτ' ἐτάφην ἀλλὰ ταφεὶς θθανον.

5

337.—ΑΔΗΔΟΝ

Μή με θοῶε, κύδιστε, παρέρχεο τύμβον, ὁδῖτα,
σοῖσιν ἀκοιμήτοις ποσσί, κελευθοπόρε
δερκόμενος δὲ ὅρεινε, τίς ή πόθεν; Ἀρμούλαν γάρ
γνωστας, ἡς γενεὴ λαμπεταῖ ἐν Μεγάροις.

BOOK VII. 334-337

me, nor looked, poor woman, upon a child of mine
who would keep the memory of our lamented race
alive. Yea, even in death it grieves me sore, the
ever-growing sorrow of my mother Politta as she
mourns and thinks of her Fronto, she who bore him
short-lived, an empty delight of our dear country

335.—ANONYMOUS

A "Politta, support thy grief and still thy tears,
many mothers have seen their sons dead." B "But
not such as he was in character and life, not so
reverencing their mother's dearest face." A. "Why
mourn in vain, why this idle lamentation? All men
shall come to Hades."

336.—ANONYMOUS

WORN by age and poverty, no one stretching out
his hand to relieve my misery, on my tottering legs
I went slowly to my grave, scarce able to reach the
end of my wretched life. In my case the law of
death was reversed, for I did not die first to be then
buried, but I died after my burial.

337.—ANONYMOUS

Do not, most noble wayfarer, pass by the tomb
hurrying on thy way with tireless feet, but look on
it, and ask "Who art thou, and whence?" So
shalt thou know Harmonis whose family is illus-
trious in Megara. For in her one could observe

GREEK ANTHOLOGY

πάντα γάρ, δοσσα βροτοῖσι φέρει κλέος, ἵνεν ιδέσθαι, 5
εἴγεντην ἑρατήν, ἥθεα, σωφροσύνην.
τοίης τυμβου ἄθρησον ἐς οὐρανίας γάρ ἀταρπόδης
ψυχὴ παπταῖνει σῶμα ἀποδυσαμενη.

338.—ΑΔΗΛΟΝ

"Δῆ τοι, Ἀρχίσου νιὲ Περίκλεος, οὐ λιθίνα 'γὰ
ἔστακα στάλα, μνᾶμα κυναγεσίας·
πάντα δέ τοι περὶ σῦμα τετεύχαται, ἵπποι, ἀκοντα,
αἱ κύνες, αἱ στάλικες, δέκτυ' υπὲρ σταλίκων,
αἰσι, λίμνα πάντα· περιτροχόποντι δὲ θήρες· 5
αὐτὸς δ' εἰκοσέτας νήγυρετον ὑπονού δχεις.

339.—ΑΔΗΛΟΝ

Οὐδὲν ἀμαρτησας γενόμην ταρὰ τῶν με τεκόντων·
γεινηθεὶς δὲ τὰλας ἔρχομαι εἰς Ἀΐδην.
ῷ μιξις γονέων θανατηφόρος· ὡς μοι ἀνάγκης,
ἥ με προσπελάσει τῷ στυγερῷ θανάτῳ.
οὐδὲν ἔνν γενόμην πᾶλιν ἔσσομαι, ὡς πάρος,
οὐδεν· 5
οὐδὲν καὶ μηδὲν τῶν μερόπων τὸ γένος·
λοιπον μοι τὸ κύπελλον ἀποστίλθωσον, ἐταῖρε,
καὶ λύπης τόδινην τὸν Βρόμου παρεχε.

340.—ΑΔΗΛΟΝ

Εὑρίθη ἣ Θεσσαλονίκῃ

Νικόπολιν Μαράθωνις ἐθίκατο τῇδ' ἐνὶ πέτρῃ,
διμβρήσας δακρυοις λάρνακα μαρμαρέτην.
ἄλλος οὐδεν πλέον ξέχε· τί γαρ πλέον ἀνέρι κιῆδευς
μονυφ ὑπὲρ γαίης, οἰχομένης ἀλοχου;

Α. Εστίας, Λεξ Σκανδαλίων, p. 79.

BOOK VII. 337-340

all things which bring fame to men, a loveable nobility, a gentle character and virtue. Such was she whose tomb you look on; her soul putting off the body strives to gain the paths of heaven.

338.—ANONYMOUS

Hear stand I, O Pericles, son of Archias, the stone stele, a record of thy chase. All are carved about thy monument, thy horses, darts, dogs, stakes and the nets on them. Alas! they are all of stone, the wild creatures run about free, but thou aged only twenty sleepest the sleep from which there is no awakening.

339.—ANONYMOUS

(*Not Sepulchral*)

IT was not for any sin of mine that I was born of my parents. I was born, poor wretch, and I journey towards Hades. Oh death-dealing union of my parents! Oh for the necessity which will lead me to dismal death! From nothing I was born, and again I shall be nothing as at first. Nothing, nothing is the race of mortals. Therefore make the cup bright, my friend, and give me wine the consoler of sorrow

340.—ANONYMOUS

Found in Thessalonica

MARATHONIUS laid Nicopolis in this sarcophagus, bedewing the marble chest with tears. But it profited him naught. What is left but sorrow for a man alone in the world, his wife gone?

GREEK ANTHOLOGY

341.—ΠΡΟΚΑΟΤ

Πρόκλος ἄγιος Δίκιος γενόμην γένος, δν Συριανὸς
τυθαῖς ἀμοιβὴν ἐῆς θρέψει διδασκαλίης.
Ξύνος δὲ ἀμφοτέρων δῦσ σωματα δεξατο τύμβος,
αἴθε δὲ καὶ ψυχὴς χώρος ἑις λελαχος.

342.—ΑΔΗΛΟΝ

Κάτθανον, ἀλλὰ μέντοι στο μενεῖς δέ τε καὶ σύ τῷ
ἄλλον
πάντας ὄμῶτ θυητοὺς εἰς Ἀΐδης δέχεται.

W. H. D. Rouse, *An Echo of Greek Song*, p. 41.

343.—ΑΔΗΛΟΝ

Πατέριον ληγύμιθον, ἐπίφρατον, ἐλλαχε τύμβος,
Μιλτιάδου φίλον μὲν καὶ Ἀππιέης βαρυτλήπτου,
Κεκροπίης βλάστημα, κλυτὸν γένος Διακεδάων,
ἔμπλεον Αὔσορίων θεομῶν σοφίης τ' ἀναπάσης,
τῶν πισύρων ἀρετῶν ἀμαρύγματα πάντα φέροντα· 5
ἡϊθεον χαρίεντα, τοι νῆρασε μέρσιμος αἴσα,
οἵα τε ἀγλαόμορφον ἀπὸ χθονος ἔρνος ἀήτης,
εἰκοσικαυτέρατον βιότου λυκάβαντα περώντα·
λεῖψε φίλοις δὲ τακεῦσι γέρον καὶ πένθος ἀλαστον.

344a.—ΣΙΜΩΝΙΔΟΤ

Θηρῶν μὲν κάρτιστος ἄγιος, θνατῶν δὲ ἄγιος νῦν
φρουρῶν, τῷδε τάφῳ λαύνει ἔμβεβαώς.

J. A. Pott, *Greek Love Songs and Epigrams*, ii. p. 6.

344b.—ΚΑΛΛΙΜΑΧΟΤ

'Αλλ' εἰ μὴ θυμόν γε Λέων ἔμδυ σύνομα τ' εἶχεν,
οὐκ ἀν ἄγιο τύμβῳ τῷδ' ἐπεθῆκα ποδας.

341.—PROCLUS

I AM Proclus of Lycia, whom Syrianus educated here to be his successor in the school. This our common tomb received the bodies of both, and would that one place might receive our spirits too.

342.—ANONYMOUS

I AM dead, but await thee, and thou too shalt await another. One Hades receives all mortals alike.

343.—ANONYMOUS

THE tomb possesses Paterius, sweet-spoken and loveable, the dear son of Miltiades and sorrowing Atticia, a child of Athens of the noble race of the Aeacidae, full of knowledge of Roman law and of all wisdom, endowed with the brilliance of all the four virtues, a young man of charm, whom Fate carried off, even as the whirlwind uproots a beautiful sapling. He was in his twenty-fourth year and left to his dear parents undying lament and mourning.

344A.—SIMONIDES

I AM the most valiant of beasts, and most valiant of men is he whom I guard standing on this stone tomb.¹

344B.—CALLIMACHUS

Never, unless Leo had had my courage and strength would I have set foot on this tomb.²

¹ Probably on the tomb of Leontidas, on which stood a lion, alluding to his name.

² On the tomb of one Leo, on which stood a lion. 185

GREEK ANTHOLOGY

345.—ΑΔΕΣΠΟΤΟΝ

Ἐγώ Φιλαινίς ἡ πίβωτος ἀνθρώποις
ἀνταῖθα γῆρας τῷ μακρῷ πεκοίμημα.
μή μι, ὃ μάταιε ναῦτα, τὴν ἄκραν πάμπτων,
χλεύην τε ποιεῦ καὶ γέλωτα καὶ λίσθημι,
οὐ γαρ, μὰ τὸν Σῆν' οὐδὲ τοὺς κάτω Καύρους,
οὐκ ἡγέτης δὲ τὴν γαυηὴν Ἀθηναῖς,
λόγων τε παιπάλημα καὶ κακὴ γλῶσσα,
ἔγραψεν οἵ ἔγραψ'. Ἐγὼ γάρ οὐκ οἶδα.

5

346.—ΑΔΕΣΠΟΤΟΝ

Τοῦτο τοι ἡμετέρης μνημήσιον, ἐσθλὲ Σαθίνε,
ἡ λίθος ἡ μικρή, τῆς μεγάλης φιλίης.
αἰεὶ ζητήσω σε σὺ δ', εἰ θέμις, ἐν φθιμένοισι
τοῦ Δήθης ἐπ' ἐμοὶ μή τε πίγης ὄδατος.

Goldwin Smith, in *The Greek Anthology* (Bohn), siv.

347.—ΑΔΕΣΙΙΟΤΟΝ

Οὗτος Ἀδειμάντου κείνου τάφος, οὐ διὰ βουλᾶς
Ἐλλὰς ἀλευθερότερος ἀμφίθετο στέφανον.

Δ. Καλαϊδά, *Lux Jumentina*, p. 30.

348.—ΣΙΜΩΝΙΔΟΤ

Πολλὰ πιὼν καὶ πολλὰ φαγών, καὶ πολλὰ κάκε
εἴπαν
ἀνθρωπούς, κείμας Τιμοκρέος Ῥόδιος.

W. Petor, in his *Spectator*, p. 53; W. H. D. Rouse, *An Echo of Greek Song*, p. 72.

BOOK VII. 345-348

345.—ANONYMOUS

I PHILAENIA, celebrated among men, have been laid to rest here, by extreme old age. Thou silly satirist, as thou roundest the capo, make no sport and mockery of me; insult me not. For by Zeus I swear and the Infernal Lords I was not lascivious with men or a public woman; but Pausanias the Athenian, a coxenier in speech and an evil tongue, wrote whatever he wrote; for I knew not what it was.¹

346.—ANONYMOUS

In Corinth

This little stone, good Salinus, is a memorial of our great friendship. I shall ever miss thee, and if so it may be, when with the dead thou drinkest of Lethe, drink not thou forgetfulness of me.

347.—ANONYMOUS

This is the tomb of that Ademantus through whose counsels Greece put on the crown of freedom.²

348.—SIMONIDES

Here I lie, Thracian of Rhodes, after drinking much and eating much and speaking much ill of men.

¹ A certain obscene book was attributed to Philaenias.

² The Corinthian admiral at the battle of Salamis.

GREEK ANTHOLOGY

349.—ΛΔΗΛΟΝ

Βαιὰ φαγὼν καὶ βαιὰ πιῶν καὶ πολλὰ νοσήσας,
όψε μεν, ἀλλ' θάνον. ἔρρετε πάντες ὅμαι.

350.—ΛΔΗΛΟΝ

Ναυτίλε, μὴ πεύθου τίνος διθάδε τύμβος ὅδ' εἰμι,
ἀλλ' αὐτος πόντου τύγχανε χρηστοτέρουν.

351.—ΔΙΟΣΚΟΡΙΔΟΤ

Οὐ μὴ τύδε φθιμένων σέβας δρκιον, αἵδε λυκάμβεω,
αἱ λάχομεν στυγερὴν κληδονα, θυγατέρες,
οὗτοι τι παρθενίην ὑσχύναμεν, οὔτε τοκῆας,
οὔτε Πάρον μήσων αἴπυτάτην ιερῶν.
ἀλλὰ καθ' ἡμετέρης γενεῖς ῥίγηλον διειδος
φίμην τε στυγερὴν ἔβλιυσεν Ἀρχίλοχος.
Ἀρχίλοχον, μὰ θεοὺς καὶ δαίμονας, οὐτὲ ἐν ἀγυιαις
εἰδομεν, οὐθ' Ἡρῷε ἐν μεγάλῳ τεμένει.
εἰ δὲ ἡμεν μάχλοι καὶ ἀτάσθαλοι, αὐτὰ δι έκεῖνος
ἡθελεν μὲν ημέων γυνήσια τέκνα τεκεών.

6

10

352.—ΛΔΕΣΠΟΤΟΝ, οἱ δὲ ΜΕΛΕΑΓΡΟΤ

Δεξιτερὴν Ἀΐδαο θεοῦ χέρα καὶ τὰ κελαινὰ
δμυνιμιν ἀρρήτου δέματα Περσεφόνητ,
παρθένοι φέ διτυμον καὶ ὑπὸ χθονέ· πολλὰ δὲ
πικρδε
αισχρὰ καθ' ἡμετέρης ἔβλιυσε παρθενίης

¹ i.e. this our tomb.

² Archileochus had accused them of disgraceful conduct in
these public places.

BOOK VII 349-352

349.—ANONYMOUS

After eating little and drinking little and suffering much sickness I lasted long, but at length I did die.
A curse on you all!

350.—ANONYMOUS

Ask not, son-farer, whose tomb I am, but thyself chance upon a kinder son.

351.—DIOSCORIDES

Not, by this,¹ the solemn oath of the dead, did we daughters of Lycambes, who have gotten such an evil name, ever disgrace our maidenhead or our parents or Paros, queen of the holy islands, but Archilochus poured on our family a flood of horrible reproach and evil report. By the gods and demons we swear that we never set eyes on Archilochus, either in the streets or in Hera's great ptemet.² If we had been wanton and wicked, he would never have wished lawful children born to him by us.³

352

ANONYMOUS, BY SOME ATTRIBUTED TO MELEAGER

We swear by the right hand of Hades and the dark couch of Persephone whom none may name,⁴ that we are truly virgins even here under ground; but bitter Archilochus poured floods of abuse on

¹ Archilochus is only said to have married one of them.

² i.e. whose mystic name it was not allowed to utter.

GREEK ANTHOLOGY

Ἄρχιλοχος· ἐπέων δὲ καλὴν φάτιον οὐκ ἐπὶ καλὰ
ἔργα, γυναικεῖον δὲ ἔτραπεν ἐς πόλεμον.
Πιερίδες, τί κόρησιν ἄφ' ὑβριστῆρας ἴσθμον
ἔτράπετ', οὐχ ὁσίῳ φωτὶ χαρίζομεναι;

353.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Τῇστα πολιτήρι τόδε σῆμα Μαρωνίδοι, ηἱ ἐπὶ τύμβῳ
γηλυπτήρι ἐκ πέτρης αὐτὸς ὄριξε κύλικα.
ἴη δὲ φιλικρητος καὶ μενέλαος οὐκ ἐπὶ τέκνοις
μυρεται, οὐ τεκέων ἀκτεων φατέρι
ἴν δὲ τύδιοι αἰώνει καὶ ὑπ' ἡγριον, ὅππει τὸ Βάκχου
ἄρμενον οὐ βάκχου πλῆρες ἐπεστε τύφῳ.

354.—ΓΑΙΤΟΤΑΙΚΟΤ

Παιδῶν Μηδείης οὐτος τύφος, οὗτος ὁ πυρίπνους
ξάλος τῶν Γλαύκης θῦμος ἐποίησε γάμων,
οἵσι αἰεὶ περπτει μειδίγματα Σισυφίς αἰα,
μητρὸς ἀμειδίκτον θυμὸν ἀλασκομένα.

355.—ΔΑΜΑΓΗΤΟΤ

Τὴν Διαράν φωνὴν καὶ τίμον, ὃ παριώντες,
τῷ χρηστῷ "χαίρειν" εἴπατε Πραξιτέλει
ἥν δὲ φυῖρο Μουσῶν ἵκανη μερίς, ιδε παρ' οὖν
κρήγυνος. ὃ χαίροις "Αἰδριε Πραξιτέλεις.

356.—ΛΔΗΔΟΝ

Εἰς τινα ὅποι ληστοῦ διαπεθῆτα καὶ οὗτοι πάλιν
θαυμάσιον

Ζωὴν συλλιήσας, δωρῆ τάφον ἀλλιό με κρύπτειο,
οὐθάπτειε. τοιον καύτος δικαιο τύφου.

our maidenhood, directing to no noble end but to war with women the noble language of his verse.
Ye Muses, why to do favour to an impious man, did ye turn upon girls those scandalous fancies?

353.—ANTIPATER OF SIDON

THIS is the monument of grey-haired Maronis, on whose tomb you see a wine cup carved in stone. She the wine-drinker and chatterer, is not sorry for her children or her children's destitute father, but one thing she laments even in her grave, that the device of the wine-god on the tomb is not full of wine.

354.—GAETULICUS

THIS is the tomb of Medea's children, whom her burning jealousy made the victims of Glauce's wedding. To them the Corinthian land ever sends peace-offerings, propitiating their mother's implacable soul.

355.—DAMAGETUS

Bid good Praxiteles "hail," ye passers by, that cheering and honouring word. He was well gifted by the Muses and a jolly after-dinner companion. Hail, Praxiteles of Andros!

356.—ANONYMOUS

On one who was killed by a robber and then buried by him

You robbed me of my life, and then you give me a tomb. But you hide me, you don't bury me. May you have the benefit of such a tomb yourself!

GREEK ANTHOLOGY

357.—ΑΛΛΟ

Εἰς τὸν αὐτὸν

Κάν με κατακρύπτη, ὡς οὐδενὸς ἀνδρὸς δρῶντος,
ὅμα Δικῆς καθόρᾳ πάντα τὰ γυνάμενα.

358.—ΑΛΛΟ

Εἰς τὸν αὐτὸν

Ἐσταντες, εἰτά μ' ἔθαπτες, ἀτύσθαλε, χερσὶν ἐκείναις
αἱς με διεχρίσω μή σε λάβοι Νέμεσις.

359.—ΑΛΛΟ

Εἰς τὸν αὐτὸν

Εἴ με νέκιν κατέθαπτες ἴδων οἰκτίρμονι θυμῷ,
εἶχες δι' ἐκ μακάρων μεσθὸν ἐπ' εὐσεβίῃ·
νῦν δ' ὅτε δὴ τύμβῳ με κατακρύπτεις ὁ φονεύσας,
τῶν αὐτῶν μετέχοις ὥσπερ ἐμοὶ παρέχεις.

360.—ΑΛΛΟ

Εἰς τὸν αὐτὸν

Χερσὶ κατακτείνας τύφου ἔκτισας, οὐχ ἵνα θάψῃς,
ἀλλ' ἵνα με κρύψῃς· ταῦτα δὲ καὶ σὺ πάθοις.

361.—ΑΔΙΒΛΟΝ

Τῇ πατήρ τόδε σῆμα· τὸ δ' ἔμπαλιν ἦν τὸ δίκαιον·
ἥγε δὲ δικαιοσύνης ὁ φθόνος δξύτερος.

362.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἐνθάδε τὴν ιερὴν εεφαλὴν σορὸς ἥδε κέκειθεν
Ἄστεου χρηστοῦ, βῆτορας ἐκπρεπέος.

BOOK VII. 357-362

(357-360 are anonymous variants on the same theme)

357

Though you hide me as if no one saw you, the
eye of Justice sees all that happens.

358

Wretched you killed and then buried me with
those hands that slew me. May you not escape
Nemesis.

359

If you had found me dead and buried me out
of pity, the gods would have rewarded you for
your pity. But now that you who slew me hide
me in a tomb, may you meet with the same treatment
that I met with at your hands.

360

Having killed me with your hands you build me a
tomb, not to bury me, but to hide me. May you meet
with the same fate!

361.—ANONYMOUS

The father erects this tomb to his son. The
reverse had been just, but Envy was quicker than
Justice.

362.—PHILIPPUS OF THESSALONICA

Here the sarcophagus holds the holy head of good
Actius, the distinguished orator. To the house of

GREEK ANTHOLOGY

ἡλθεν δειπνόντες οὐδέποτε πάντας, ψυχὴ δὲ τὸν Ὀλύμπιον
τέρπειθ' ὑμαὶ Σηνὶ καὶ ἀλλοῖσιν μακρίρεσσιν
οὔποτε λόγος ποιεῖν οὕτε θεός βύνεται.

363.—ΑΔΙΣΠΙΤΟΝ

†Τετμενάντης δέ τύμφος ἐνυγλύπτοιο μετάλλου
ῆρωος μηγαλου νεκυοῦ κατὰ σῶμα καλυπτεῖ
ῃγνοδοτοῦ ψυχὴ δὲ κατ' οὐρανούν, ἡχι περ Ὀρφεύς,
ἢχι Ηλάτων, αερού θεοδεύμονα θάνατον ἔβειρεν.
Ἴπτεις μὲν γὰρ ἐπὶ Βασιλήος ἀλκημονίας οὗτος,
κυδιμος, ἄρτικπης, θεοεικέλος· ἐν δέ ἕρα μύθοις
Σωκρατεος μίμημα περ Ἀνδρονίοσιν ἐνυχθῇ.
ταῖς δέ καλλιεψας πατρώιαν αἰσιον διέβοι,
ἄμρογέρων τέθυπκε, λιτών ἀπερασιογ ἄλγος
εὑρυπέσσος φίλοισι καὶ ἀστει καὶ πολιήταις.

364.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ἄερίδι καὶ τέττυγι Μυρῷ τόδε θίκατο σῆμα,
λεπτὴν ἀμφοτέροις χεροῖς βαλοῦσσα κόσκινον,
τιμερα δακρυσασσα πυρής ἐπι τοι γὰρ ἀσιδὸν
“Ἄδης, τὴν δὲ ἑτέρην ἥρπασε Περσεφόνη.

365.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ, τοῦ καὶ ΔΙΟΔΩΡΟΤ

Ἄιδη δε ταύτης καλαμηδεος θεατι λίμνης
κατείνειτε περύνειτε βάσοιν, τέλον δένιτην,
τῷ Κιυόρου τὴν χειρα βατηρίδος ἀμβαλινούτι
κλιμακος ἀκτεινας. δεξο, κελαινη Χάρον
πλέζει γὰρ τοι πα.δα τὰ σωδαλα γυμνὰ δὲ θείνει
ἴχνια δειμανει φαμιν ἐπ' ἥσιην.

BOOK VII. 362-365

Hades went his body, but his soul in Olympus
rejoices with Zeus and the other gods . . .
but neither eloquence nor God can make man
immortal

363.—ANONYMOUS

This tomb of polished metal covers the body of
the great hero Zenodotus, but his soul has found
in heaven, where Orpheus and Pantarane, a holy seat
fit to receive a god. He was a valiant knight in the
Emperor's service, famous, eloquent, god-like; in
his speech he was a Latin copy of Socrates. Bequeathing to his children a handsome fortune, he
died while still a vigorous old man, leaving infinite
sorrow to his noble friends, city and citizens.

364.—MARCUS ARGENTARIUS

Mero made this tomb for her grasshopper and
cleada, spiraling a little dust over them both
and weeping regretfully over their pyre, for the
songster was seized by Hades and the other by
Persephone.

365

ZONAS OF SARDIS, ALSO CALLED DIODORUS

DARK Charon, who through the water of this reedy
lake rowest the boat of the dead to Hades . . . reach
out thy hand from the mounting-ladder to the son
of Cinyras as he embarks, and receive him; for the
boy cannot walk steadily in his sandals,¹ and he
fears to set his bare feet on the sand of the beach.

¹ The meaning is that he died at an age when he had not
yet begun to wear sandals, so these were his first pair.

GREEK ANTHOLOGY

366.—ΑΝΤΙΣΤΙΟΤ

Ἄφου προχοῖσι σέ, Μενέστρατε, καὶ σέ, Μένανδρε,
λαῖλαψ Καρπαθίη, καὶ σὲ πόρος Σικελὸς
ἀλεσεγ ἐν πόντῳ, Διονύσιος φεῦ πύσον ἄλγος
‘Ελλαδε’ τοὺς πάνταν κρέσσονας ἀθλοφόρων.

367.—ΑΝΤΙΠΑΤΡΟΤ

Ἄνσονος Ἡγερίου με λέγειν νέκυν, φρεστιόντε
μύμφην ὄφθαλμοις ἀμβλὺ κατέσχε νέφος,
ἄμμασι δὲ πνοιήν συναπέσβεσε μοῦνον ἰδόντας
κούρην. φεῦ κείνης, “Ηλιε, θευμορίης”
ἔρροι δὴ κεῖνο φθονερὸν σέλας, εἴτ’ Ἄμνασος
ἥψε μιν οὐκ ἀθέλων, εἴτ’ Ἀΐδης ἔθέλων.

368.—ΕΡΤΚΙΟΤ

Ἄτθις ἐγώ· κείνη γὰρ ἐμὴ πόλις· ἐκ δέ μ’ Ἀθηνῶν
λογος “Δροῦς Ἰταλῶν πρίν ποτ’ ἐλησατα,
καὶ θέτο Ῥωμαίων πολεμήτιδα· μῆν δὲ θανούσης
ὅστεα νησαιη Κύζικος ἡμφίσασε.
χαίροις δὲ θρέψασα, καὶ δὴ μετέπειτα λαχοῦσα
χθων με, καὶ δὴ κόλποις ὑστατα δεξαμένη.

369.—ΑΝΤΙΠΑΤΡΟΤ

Ἀντιπάτρου ρήγηρος ἐγὼ τάφος· ἥλικα δὲ πνει
ἱργα, Πανελλήνων πεύθεο μαρτυρίης.
κεῖται δὲ ἀμφιηριστος, Ἀθηνόθεν, εἴτ’ ἀπὸ Ναέλου
ἢ γενοτ ἡ πείρων δὲ ἀξιος ἀμφοτέρων.
μάστεα καὶ δὲ ἀλλας ἐνὸς αἵματος, ως λογος “Ελλην
κλυρρῷ δὲ” η μὲν ἀντὶ Παλλάδος, η δὲ Διός.

366.—ANTISTIUS

To thee, Menestratus, the mouth of the Aous was fatal; to thee, Menander, the tempest of the Carpathian Sea, and thou, Dionysus, didst perish at sea in the Scirian Strait. Alas, what grief to Hellas—the best of all her winners in the games gone!

367—ANTIPATER OF THESSALONICA

Say that I am the corpse of Italian Egerton whose eyes when he went to meet his bride were veiled by a dim cloud, which extinguished his life together with his eyeball, after he had but seen the girl. Alas, O Sun, that heaven allotted him such a fate! Cursed be that envious wedding torch, whether it was long-burning Hymen lit it or winged Hades.

368.—ERYCIUS

I AM a woman of Athens, for that is my birthplace, but the destroying sword of the Italians long ago took me captive at Athens and made me a citizen of Rome, and now that I am dead island Cyneus covers my bones. Hail ye three ladies, thou which dost nourish me, thou to which my lot took me afterwards and thou that didst finally receive me in thy bosom.

369—ANTIPATER OF THESSALONICA

I AM the tomb of the orator Antipater. Ask all Greece to testify to his inspiration. He lies here, and men dispute whether his birth was from Athens or from Egypt, but he was worthy of both continents. For the matter of that, the two are of one blood, as Greek legend says, but the one is ever allotted to Pallas and the other to Zeus.

GREEK ANTHOLOGY

370.—ΔΙΟΔΩΡΟΤ

Βίκχρι καὶ Μούσης μεμπλότα, τὸν Διοπεῖθαι,
Κεκροπιδην ὑπὲρ ἐμοι, ξεῖνε, Μενανδρον ἔχαι,
δι πυρὶ τὴν οἰλιγῆν δεῖχει κόμιν· εἰ δι Μένανδρου
διξήσαι, δικεις ἐν Διόδῃ η μακιρων.

371.—ΚΡΙΝΑΓΟΡΟΤ

Γῆ μιν καὶ μήτηρ νικλιήσκετο· γῆ με καλιππεῖ
καὶ νεκιν. οὐ κειπεῖ ἦδε χιρειοτερη
ἴστοραι ἐν ταῖτρῳ διηρουν χρονον· εἰ δε με μητρὸς
ἥρπασεν ἡελίου καινα τὰ θερμότατα.
κείμαι δὲ ἐν ξεινῇ, ὑπὸ χερμοδί, μακρὰ γοηθείς,
Τινάχος, εὐπειθῆς Κριναγόρου θεριπτων.

372.—ΔΟΛΛΙΟΤ ΒΑΣΣΟΤ

Γαῖα Ταραντίνου, ἔχε μείδιχος ἀνερος ἐσθλοῦ
τοῦδε νεκιν. φεῦσται δαίμονες ἀμεριῶν
ἢ γαρ εὖν Θιβηθεν Ἀτύμνιος σύκέτι προσσω
ἴηντεν, ἀλλὰ τεηρ θῶλον ὑπφεισατο·
ἀρφανικῷ δὲ ἐπὶ παιδὶ λιπαν βιον, εὗνιν ἔθηκεν
օφθαλμῶν. κείνῳ¹ μὴ βαρὺς ἐσσο τιφος.

373.—ΘΑΛΛΟΤ ΜΙΛΗΣΙΟΤ

Δισσὸς φάη. Μίλητο, τείς βλαστήματα γαίης,
Ἴταλος ἀκυμόρους ἀμφεκάληψις κόνις
πάνθεα δὲ στεφανων ἥλλάξαο· λαίψαν δ', αἰαῖ,
ἴδρακτες ἐν θαῖῃ καλπιδι κευδομενα.
φεῦ, πιτρα τριτάλαινα· ποθευ πάλιν ἡ πότε τοίους
ἀστέρας σύχησεις 'Ελλαδι λαμπομένους;

¹ ίειν. επιμέλεις επιγενεία ζειτρ, αὐτὸν 1 γενερε βο.

370.—DIODORUS

MENANDER of Athens, the son of Dioperthes, the friend of Baeehus and the Muses, rests beneath me, or at least the little dust he shed in the funeral fire. But if thou seekest Menander himself thou shalt find him in the abode of Zeus or in the Islands of the Blest.

371 CRINAGORAS

EARTH was my mother's name,¹ and earth too covers me now I am dead. No worse is this earth than the other, in that I shall lie for long but from my mother the violent heat of the sun smacked me away and is a strange earth. Lie under a stone, Inachus, lie much bewailed the obedient servant of Crinagoras.

372.—LOLIUS BASSUS

EARTH of Laurentum, keep gently the body of a good man! How false are the gaudious delights of mortal men! Atymnus, coming from Thebes,² got no further, but settled under thy soil. He left an orphan son, whom his death deprived, as it were, of his eyes. Lie not heavy upon a bier-gar

373.—THAILOS OF MILETUS

Two shining lights, Miletus, sprung from thee, doth the Titan earth cover, dear to us are its praise. Thou hast put on mourning instead of garlands, and thou seemest, alas, their remains hidden in a little urn. Alack, unhappy country! Whence and when shalt thou have again two such stars to boast of, shedding their light on Greece?

¹ I take this literally. The name of the slave's mother was Earth). ² A place in Italy not far from Laurentum

GREEK ANTHOLOGY

374.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Δύσμορος ἐκρύφθη πόντῳ νέκις, δὺ παρὰ κῦμα
ἴελαισεν μητῆρα μυρία Λιστιδηση,
ψεύστην αὐγαῖζουσα κενον τάφον· ἀλλά με δαίμονα
ἀπνουν εἰθιαίτε θῆκεν ὄμορρόθιον
Πινυταγορην· ἔσχον δὲ κατ' Λίγανην ἀλλα πότμον, 5
πριμνουσχοντες στέλλων δὲ Βορέας κιλοις.
ἀλλ' ουδὲ δια πούτην διεπον δρόμον, ἀλλ' ἀπὸ ηὔδε
ἀλλην πάρ φθιμένοις εἰσαμέθη δικασιν.

375.—ΑΝΤΙΦΙΛΟΤ ΙΤΖΑΝΤΙΟΤ

Δώματα μοι σεισθέντα κατήρεπεν· ἀλλ' ἐμὸς ἀπτῶς
ἡν θαλαμος, ταύχων ὄρθια τιναξαμένων,
οἵς ὑποφυλεύονται ὑπῆλιθον αἱ κακομοιροις
ἀδίνετε σεισμῷ δὲ ἀλλον ἔμεξα φόβον.
μαία δέ μοι λοχιών αὐτὴ φύσις· ἀμφότεροι δὲ
κοινὸν ὑπὲρ γαιῆς εἴδομεν ἡέλιον. 5

376 —ΚΡΙΝΑΓΟΡΟΤ

Δεῖλαιοι, τί κεναισιν ὀλώμεθα θαρσήσαντες
ἄλπισιν, ἀπροῦ ληθομένοις θανάτου;
ἡν δέδε καὶ μύθοισι καὶ ἥθεσι πάντα Σέλενικος
ἔρτιος, ἀλλ' ἥθης βασιὸν ἐπαυρόμενος,
ὑστατίστε ἐπ' Ἱθηρα, τόσον δίχα τηλοθει Λέσβου, 5
κεῖται ὄμητρήτων ξεῖνος ἐπ' αἰγιαλέων.

377.—ΕΡΤΚΙΟΤ

Εἰ καὶ ὑπὸ χθονὶ κεῖται, δρας ἔτι καὶ κατὰ πίσσαν
τοῦ μαρογλωσσου χεύατε Παρθενίου,

BOOK VII. 374-377

374.—MARCUS ARGENTARIUS

My ill-fated body was covered by the sea, and beside the waves my mother, Iysdice, wept for me much, gazing at my face and empty tomb, while my evil genius sent my lifeless corpse to be tossed with the sea-gulls on the deep. My name was Pythagoras and I met my fate on the Aegean, when taking in the stern cables because of the north-wind. Yet not even so did I end my voyage, but from my ship I embarked on another boat among the dead!

375.—ANTIPHILUS OF BYZANTIUM

(*Not Sepulchral*)

My house collapsed with the earthquake, yet my chamber remained erect, as its walls stood the shock. There while I lay, as if hiding in a cave, the unhappy labour-pains overtook me, and another dread was mingled with that of the earthquake. Nature herself was the midwife, and the child and I both together saw the sun above the earth.

376.—CRINAGORAS

UNHAPPY men! why do we wander confiding in empty hopes, oblivious of painful death? Here was this Selenus so perfect in speech and character, but after enjoying his prime but far a season, in Spain, at the end of the world, so far from Lebos, he lies a stranger on that uncharted coast.

377.—ERYCIUS

EVEN though he lies under earth, still pour pitch on foul-mouthed Parthenius, because he vomited on the

1 s.s. Charon's.

GREEK ANTHOLOGY

οῖνεκα Πιερίδεσσιν ἐνήμεσε μυρία κένα
 φλέγματα καὶ μυσαρῶν πάπλυσίνην ἐλέγων
 ἥλασε καὶ μανῆς ἐπὶ δὴ τόσου, ὅστ' ἀγορεῦσαι 5
 πηλον Ὀδυσσείην καὶ βάτον Ἰλιάδα.
 τοιγάρ ὑπὸ ζοφίασιν Ἐρινύσιν ὑμέσον ἤπτας
 Κικυτοῦ κλοιῷ λαιμὸν ἀπαγχομένος.

378.—ΛΙΠΟΔΑΩΝΙΔΟΤ

"Εἴθιανεν Ἰλιάδωρος, ἐφέσπετο δ', οὐδὲ ὅσον ὥρῃ
 υστεραν, ἀνδρὶ φίλῳ Διογένεια δίμαρ.
 ἄμφω δ', ὡς ἄμ' ἔναισιν, ὑπὸ πλακι τυμβεύσασται,
 ξυνὸν αγαλλόμενοι καὶ τάφον ὡς θάλαμον

Δ. Εὐδοίλ., *Lax Musenm.*, p. 81.

379.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

- α. Εἶπε, Δικαιάρχεια, τί σοι τόσον εἰς ἄλα χῶμα
 βέβληται, μέσσου γευόμενον πελάγον;
 Κυκλώπων τάδε χείρες ἐνιδρύσαντα θαλάσση
 τείχεα· μέχρι πόσου, Γαῖα, βιαζομεθα,
 β. Κόσμουν ιητήν δέχομαι στόλον εἴσιδε Ἰωμῆν 5
 ἐγγυθεν, εἰ ταύτης μέτρου ἔχω λεμένα.

380.—ΚΡΙΝΑΓΟΡΟΤ

Εἰ καὶ τὸ σῆμα λυγδίνης ἀπὸ πλακὸν
 καὶ ξεστὸν ὁρῇ λαοτέκτονος στιθμῇ,
 οὐκ ἀνδρὸς ἐσθλοῦ, μή λιθῳ τεκμαίρεο,

Muses those floods of bile, and the fifth of his repulsive eugies. So far gone was he in madness that he called the *Odyssey* mud and the *Iliad* a bramble. Therefore he is bound by the dark Furies in the middle of *Ceeytus*, with a dog-collar that chokes him round its neck.¹

378.—APOLLONIDES

Hippodamia went first, and in even less than an hour her wife, Drogena, followed her dear husband. Both, even as they dwelt together, are interred under one stone, happy to share one tomb, as erst to share one chamber.

379.—ANTIPHILUS OF BYZANTIUM

(*Not Sepulchral*)

A. "Tell me, Dicaearchia,² why thou hast built tace so vast a mole in the sea, reaching out to the middle of the deep? They were Cyclopes' hands that planted such walls in the sea. How long, O Land, shall thou do violence to us?" B. "I can receive the navies of the world. Look at Rome hard by, is not my harbour as great as she?"

380.—CRINAGORAS

Would the monument be of Parian marble, and polished by the mason's straight rule, it is not a good man. Do not, good sir, estimate the dead by the

¹ This Parthenius, who lived in the time of Hadrian, was known as the "scourge of Homer."

² Palœa... The sea is supposed to be addressing the town.

GREEK ANTHOLOGY

δὲ λέπτε, τὸν θαυμόντα καφόν ἡ λίθος,
τῇ καὶ ζοφωδῇς ἀμφιέννυται μέκιτ.
κεῖται δὲ τῆδε τάλαιρητελές ράκος
Ευνυκίδασ, σίγετας δὲ ὑπὲ σποδῷ.

5

381.—ΕΤΡΟΤΣΚΟΤ ΛΠΟ ΜΙΣΣΗΝΗΣ

Ἡ μια καὶ βιότοια καὶ Ἀιδος ἥγανγεν εἶσι
ναῦς Ἱεροκλειδῶν, κοινὴ λαχοῦσσα τέλη.
Ἑτρεφεν ἰχθύνθολεῖντα, κατίφλεγε τεβνεῖστα,
συμπλοσες εἰς ἄγονην, συμπλοσες εἰς Ἀιδην.
Δλύθιος ὁ γηιπενες ἕιρ καὶ ποντος ἐπέπλει
υηὶ, καὶ ἔξ ἴδιως εοραμένες εἰς Ἀιδην.

4

382.—ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Ἡ πείρφ μὲν ἀποδοῦσσα μίκιν, τρηχεῖα θάλασσα,
συρεις καὶ τέφρη λοιπὸν ἔτι σκυβαλον
κήν Ἀιδην ναυτηγος ἐγὼ μόνος, οὐδὲ ἐπὶ χέρσου
εἰρήνην ἔξω φρικαλεης σπιλάδος.
Ἄ τυμθενε κενούσσα καθ' ὑδατος, ἡ παραδοῦσσα
γαηρ, τον καυητη μηκέτι κλέπτε μέκιν.

5

383.—ΤΟΥ ΑΥΤΟΥ

Ἡ ὄνισον τοδε σῶμα βροτοῦ παντλήμονος ἀθρει
σπαρτόν, ἀλιρραγεων ἀκχυμενον σκοπέλων
τῇ μὲν ἐρημοκομῃτε κεῖται καὶ χήρος οδοντων
κορση· τῇ δὲ χερόν πενταφυεis δινυχες,
πλευρά τε σαρκολιπή, ταρσοι δὲ ἐπέρωθεν ἀμοιρος
κενρῶν, καὶ κωλων ἀκλιντος ἀρμονίη.
οὗτος ὁ πουλυμερης εἰς ἡν ποτε φεῦ μακαριστοι,
δοσσοι ἀπ' ἀδιμων οὐκ ἴδον ἡέλμου.

6

stone. The stone is senseless and can cover a foul black corpse as well as any other. Here lies that weak rag the body of Eumeides and rots under the ashes.

381.—ETRUSCUS OF MESSENE

THE same boat, a double task exacted of it, carried Hierocles to his living and into Hades. It fed him by his fishing, and it burnt him dead, travelling with him to the chase and travelling with him to Hades. Indeed the fisherman was very well off, as he sailed the seas in his own gaff and raced to Hades by means of his own ship.

382.—PHILIPPUS OF THESSALONICA

Thou gavest me up dead to the land, cruel sea, and now thou carriest off the little remnant of my ashes. I alone am shipwrecked even in Hades, and not even on land shall I cease to be dashed on the dreadfully rocks. Either bury me, hiding (?) me in thy waters, or if thou givest me up to the land, steal not a corpse that now belongs to the land.

383.—BY THE SAME

Look on this corpse of a most unhappy man scattered on the beach, shredded by the sea-dashed rocks. Here lies the hairless and toothless head and here the five fingers of a hand, here the fleshless ribs, the feet without their sinews and the disjointed legs. This man of many parts once was one. Blest indeed are those who were never born to see the sun.

GREEK ANTHOLOGY

384.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ἡ Βρομιον στέρξασσα πολὺ πλέον ἡ τροφος Ἰηό,
 ἢ λιλος ὑπελιμη γρίνις Ἀριστομιχη,
 ἥνικα την ἱεριν ὑπέδυ χθυτα, πάν τ' ἐμαράνθη
 πνεῦμα πυρος κυλικων πλεῖστου ἐπαυρομένη,
 ἀπε τοῦ "Ὦ Μικοί, πύλαι, φέρε, κάλπιν Λαφρίν" 8
 οῖσιν κυίνεοι τουξ ἀχερούτος ὑδαερ
 καύτη παρθενιον γαρ ἀπωλεσα." ταῦτο δὲ θλεῖ
 ψευδες, ἵν αἰγαῖς εήν φθιμένοισι πίθον.

385.—ΦΙΛΙΠΠΙΟΤ

"Ηρως Πρωτεοίλας, σὺ γάρ πρώτην ἐμιησας
 Ἰλιον Ἑλλαδικού θυμὸν ὕδειν διαρατος,
 καὶ περὶ σοις τύμβοις ὅσα δεινόρεα μακρὰ τεθῆλε,
 πάντα τὸν εἰς Τροιην ἐγκεκυηκε χολον.
 Ίλιοι δὴν ἔσιδη γάρ ἀπ' ἀκρεμόνων κορυφαιών,
 καρφούται, πετάλων κοσμον ἀναινομενα.
 Θυμον ἐπὶ Τροιην ποσον ἔζεσας, ἥνικα τὴν σὴν
 σωζει καὶ στελέχη μῆνιν ἐπ' ἀντιπάλους

386.—ΒΑΣΣΟΤ ΛΟΛΛΙΟΤ

"Ηδ' ἦγε ἡ τοσάκιε Νιόβη λίθος, ὁσσάκει μήτηρ
 δύσμαρος δη μαστῶν [θερμὸν] ἐπηξα γύλα
 Λίθεως πολὺς δλβος ἐμῆς αδίνος ἀρεθμος.
 φ τακον. ὁ μογάλης λειψανο τυρκαιῆς.

387.—ΒΙΑΝΟΡΟΣ

Θειονόης ἐκλαιον ἐμῆς μόρον, ἀλλ' ἐπὶ παιδὸς
 ἀπισι κουφοτέρας ἀστενον εις ὁδυνας.

¹ Η. οοαδειαν πα. σρ. Virg. Aes. τι. 492.

384.—MARCUS ARGENTARIUS

Once Aristomache the talkative friend of the vine,
who I loved Boreas much more than did his nurse
Ino, when she went under holy earth, and the spirit
of her who had enjoyed so many a cup had utterly
faded, said "Shake, Minos, the light urn;¹ I will
fetch the dark water from Acheron; for I too slew a
young husband."² This fancy had she told in order
that even among the dead she should be able to look
at a jar.

385.—PHILIPPUS

Hero Protesilaus, for that thou didst first initiate
Ilion into looking on the wrath of Grecian spears,
the tall trees also that grow round thy tomb are all big
with hatred of Troy. If from their topmost branches
they see Ilion, they wither and cast off the beauty
of their foliage. How great was thy boiling wrath
against Troy, if tree-trunks preserve the spite thou
didst bear thy foes.³

386.—HASSUS LOLLIUS

Here am I, Niebe, as many times a stone (*sic*) as I
was a mother; so unhappy was I that the milk in
my breast grew hard. Great wealth for Hades was
the number of my children—to Hades for whom
I brought them forth. Oh relics of that great pyre!⁴

387.—BIANOR

I warr'd the death of my Theonoe, but the hopes I
had of our child ligatured my grief. But now

¹ i.e. like the daughters of Danus, who were compelled
to carry water in hell. ² cp. No. 142.

GREEK ANTHOLOGY

νῦν δέ με καὶ παιδὸς φθονερή γ' ἀπενόσφιστε Μοῖρα
φεῦ βρέφος ἐψεύσθη καὶ σὲ τὸ λειπόμενον
Περσεφόνη, τοδε πατρὸς ἐπὶ θρῆνοισιν ἀκουσον· 6
Θεῖος βρέφος ἐν κολπούς μητρὸς οἴποιχομένης.

388.—ΤΟΥ ΛΥΤΟΥ

'Ιχθύσι καὶ ποταμῷ Κλειτώνυμον ἔχθρὸς δμελος
ἄστεν, ὅτ' εἰν ἀκρηγνι ἥλθε τυραννοφόνος.
Ἄλλα δίκα μιν ἔναψεν· ἀποσπασθεῖσα γάρ δχθα
πᾶν δέμας ἐφ κορυφὴν ἐκ ποδὸς ἐκτέρισεν·
κεῖται δ' οὐχ ὑδάτεσσι διαβροχος· αἰδομένα δὲ
λ' αἱ κεύθει τὸν ἔας ὄρμον ἐλευθερίας. 5

389.—ΑΠΟΛΛΩΝΙΔΟΤ

Καὶ τίς δε οὐκ ἔτλη κακὸν ἔσχατον νιέα κλαύστας;
ἄλλ' οἱ Ποσειδίππον πάντας ἔθαψε δόμος
τέσσαρας, οὓς Ἀΐδαο συνήριθμον ἤρπασεν ἡμαρ,
τὴν πολλῆν παίδων ἐλπίδα κειραμένου.
πατρὸς δ' ὅμματα λυγρὰ πατομβρηθέντα γόοισιν
ῳλετο· κοωή που νῦξ μία πάντας ἔχει. 6

390.—ΑΝΤΙΠΑΤΡΟΤ

Κυλλήμην δρος Ἀρκάδων ἀκούεις·
αὗτη σῆμ' ἐπίκειται Ἀπολλοδώρῳ.
Ιλίσηθεν μακρὸν ἰόντα νικτὸς ὦρῃ
ἐκτεινειν Διούθεν πεσών κεραυνός.
τηλοῦ δ' Λιανέης τε καὶ Βεροίης
γικηθεὶς Διὸς ὑ δρομενς καθεύδει. 5

BOOK VII. 387-390

envious fate has bereft me of the boy too. Alas my child, all that was left to me, I am cheated of thee! Persephone, give ear to the prayer of a mourning father, and lay the child in the bosom of its dead mother.

388.—BY THE SAME

The hostile crowd threw Clitouymus to the fish and the river when he came to the castle to kill the tyrant. But Justice buried him, for the bank is hung in honour with funeral us whole body from head to foot, and he lies unwept by the water, the earth in reverence covering him, her haven¹ of freedom.

389.—APOLLONIDES

Who is there that has not suffered the extremity of woe, weeping for a son? But the house of Posidippus buried all four, taken from him in four days by death, that cut short all his hopes of them. The father's mourning eyes drenched with tears have lost their sight, and one may say that a common night now holds them all.

390.—ANTIPATER OF THESSALONICA

You have heard of Cyllene the Arendian mountain. That is the monument that covers Apollodorus. As he journeyed from Pisa by night the thunderbolt from Zeus killed him, and far from Aenae and Borœa² the racer sleeps, conquered by Zeus.

¹ i.e. the protector of her freedom.

² Towns in Macedonia.

GREEK ANTHOLOGY

391.—ΒΑΣΣΟΤ ΛΟΛΛΙΟΤ

Κλειδωνχοι τεκύιν, πάσας Ἀθαο κελεύθους
 φράγυντε και στομιοι κλειθρα δέχοισθε, πύλαι,
 αύτοις δγὸν Ἀτθας ἐνέποι. Γερμανικος ἄστρων,
 οὐκ ἔμοις οὐ χωρεῖ νῆja τύσην Ἀχέρων.

393.—ΠΡΑΚΛΕΙΔΟΤ ΣΙΝΩΠΙΚΩΣ

Λαῖλαψ και πολὺ κῦμα και ἀντολαὶ Ἀρκτούροιο,
 και σκοτεις. Λίγαισι τ' οἰδμα κακον πεληγεις,
 ταινθ' ἄμαι πάνθ' ἐκύκησεν ἔμιην μέα· τριχθὰ δὲ
 κλασθεῖς
 ιστοις ὑμοῦ φύρτῳ κύμε κάλυψε βυθῷ.
 μανιγὺον κλαίστε παρ' αἰγαλοῖσι, γουίεις,
 Τλησιμένη. κωφὴν στησάμενοι λίθακα.

δ

393.—ΔΙΟΚΛΕΟΤΣ ΚΑΡΤΣΤΙΟΤ

Μή με κάνι κρυψήτε, τί γάρ; πάλι, μηδ' ἔτι ταύτης
 ἥνιος οὐκ ὀνοτὴν γαῖαν ἔμοι τίθετε.
 μαλεται εἰς με θύλασσα, και ἐν χέρσοιο με δειλὸν
 εὑρίσκει ραχίαις· οἰδέ με κὴν Ἀΐδη.
 χέρσῳ ἐπεκβαίνει εἰ ἔμεν χάριν ὑδατι θυμός,
 τπάρκειμαι σταθερῇ μυμεμέν θει ἄταφος.

δ

394.—ΦΙΛΑΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μυλεργύτατ δυήρ με κὴν ζωᾶς χρόνοις
 βαρύβρομῆτας εἶχε δινητὸν πέτρων,

* By German σια we should understand Tiberius' πορθίσιον. The connection between the two couplets is not obvious, and no satisfactory means to be found.

BOOK VII. 391-394

391.—BASSUS LOLLIUS

Ye juntas of the dead, block all the roads of Hades, and be bolted, ye entrance doors. I myself, Hades, order it. Germanicus belongs to the stars, not to me, Acheron has no room for so great a ship.¹

392.—HERACLIDES OF SINOPE

The gale and great waves and the tempestuous rising of Arcturus² and the darkness and the evil swell of the Aegean, all these dashed my ship to pieces, and the mast broken in three plunged me in the depths together with my cargo. Weep on the shore, parents, for your shipwrecked Tlesimenes, erecting a cenotaph.

393. DIOCLES OF CARYSTUS

Cover me not with dust again. What avails it? Nor continue to put on me the guiltless earth of this strand. The sea is furious with me and discovers me, wretched man, even on the surf-beaten land even in Hades it knows me. If it is the will of the waves to mount on the land for my sake, I prefer³ to remain on the firm land thus unburied.

394. — PHILIPPUS OF THESSALONICA

The miller possessed me also during his life, the deep-voiced revolving stone, the wheat-crushing

¹ In the middle of September.

² Some such sense is required. Jacobs suggested Apollinaris,
"I am content."

GREEK ANTHOLOGY

πυρηφάτον Διάματρος εὐκάρπου λάτριν,
καὶ κατθανῶν σταλωσε τῷδ' ἐπ' ἡρίῳ,
συνθῆμα τεχνες ὃς ἔχει μὲν ἀεὶ βαρὺν,
καὶ ζῶν ἐν ἕργοις, καὶ θανῶν ἐπ' ὄστεοις.

395.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Οὗτος ὁ Καλλαισχρού κένεος τιφος, δο βαθὺ χεῦμα
ἴσφηλεν Λιβυκῶν ἐνδρομέοντα πόρων,
συρμὸς δτ' Ὄριωνος ἀνεστρωφῆσε θαλάσσης
βενθος ὑπὸ στηγερῆς οἰδματα πανδυστης,
καὶ τον μὲν διίσαντο κυκιωμένον εἰν ἄλλῃ θήρες,
κωφοι δὲ στῆλη γράμμα λέλογχε τοδε.

396.—ΒΙΛΑΝΟΡΟΣ ΒΙΘΤΝΟΤ

Οἰδίποδος παιδῶν Θύβη τάφος ἀλλ' ὁ πανώλης
τυμβος ἔτι ζωντων αἰσθανεται πολέμων.
κέινουν οὖτ' Λιδης εδαμάσσατο, κτὴν Ἀχέροντα
μάρναγται κείνων χώ τάφος ἀντίπαλος,
καὶ πυρὶ πῦρ ἥλεγχων ἐικαντίου. ὃ ἐλεεινοὶ^b
παιδες, ἀκοιμιγτῶν ἀψιμενοι δορατῶν.

397.—ΕΡΤΚΙΟΤ ΘΕΤΤΑΛΟΤ

Οὐχ δέδε δειλαῖον Σατύρου τιφος, οὐδὲ ὑπὸ ταύτη,
ὡς λόγος, εἴνηται πυρκαιῆ Σάτυρος:
ἀλλ' εἰ που τινὰ πόντον ἀκοινέτε, πικρὸν δκεῖνον,
τὸν πέλας αὐγονομον κλυζόμενον Μυκᾶλας,
κείνῳ δινήσετε καὶ ἀτρυγέτῳ έτι κείματι
նδατε, μαινομένῳ μεμφομένος Βορεῃ.

^a Literally "at the season of the swelling."

BOOK VII. 394-397

servant of fertile Demeter, and on his death he set me up on this tomb, an emblem of his earning. So he finds me ever heavy, in his work while he lived, and now he is dead, on his bones.

395.—MARCUS ARGENTARIUS

This is the cenotaph of *Catocachirus*, whom the deep urged as he was crossing the Libyan main, then when the force of Orion at the stormy season¹ of his baneful setting² stirred the sea from its depths. The sea-monster devoured his wave-tossed corpse, and the stone bears but his empty inscription.

396.—BLANOR OF BITHYNIA

There is the tomb of the sons of Oedipus, but the all-destroying tomb feels their still living quarrel. Not even Hades subdued them, and by Acheron they still fight, even their tombs are foes and they dispute still on their funeral pyres.¹ O children much to be pitied, who grasped spears never to be laid to rest.

397.—ERYCIUS OF THESSALY

This is not the tomb of poor Satyrus, Satyrus sleeps not, as they tell, under the ashes of this pyre. But perchance ye have heard of a sea somewhere, the bitter sea that beats on the shore near Mycale where the wild-goats feed, and in that eddying and desert water yet I lie, reproaching furious Boreas.

¹ Early in November

² See No. 390 for the meaning of this.

GREEK ANTHOLOGY

398 — ΑΝΤΙΠΑΤΡΟΤ

Οὐκ οἰδ̄ εἰ Διόνυσον δύσσομαι, ή Διὸς ὅμερον
μέμψημ· ὀλεσθηρὸν δὲ εἰς ποδας ἀμφότεροι
ἀγρύθε γάρ κατιουντα Πολύξενον ἐκ ποτε δαιτιος
τυμβος ἔχει γλίσχων ἐξεριπόντα λοφον·
κεῖται δὲ Λιολίθης Σμύρνης εκίτις ἄλλις τις ὅρφηης
δειμαίνοις μεθύων ἀτραπὸν ὑετίην.

399 — ΑΝΤΙΦΙΛΟΤ

Τηλοτατω χεύασθαι ἔδει τάφον Οἰδιπόδαο
πα. σὺν ἀπ' ἄλλυλων, οἴς πέρας οὐδὲ 'Λίδας·
ἄλλα καὶ εἰς Ἀχέροντος ἔνα πλόον ἡρυησαντο,
χώ στυγερὸς ξωει κὴν φθιμένοισιν Ἀρης
ἡνιδε πυρκαιῆς ἀνισσον φλογα· δαιομένα γάρ
ἔξ ἔνος εἰς δισσὰν διῆριν ἀποστρέφεται.

5

400.—ΣΚΡΑΠΙΩΝΟΣ ΛΛΕΞΑΝΔΡΕΩΣ

Τοῦτ' ὁστεῦν φωτὸς πολυεργέος. η ρά τις ἵσθα
ἐμπορος, ή τυφλοῦ κύματος ἰχθυβόλος.
ἄγγειλον θιητοῖσιν ὅτι σπευδαντες ἐς ἄλλας
ἐλπιδας εἰς τοιην ἐλκίδα λυόμεθα.

401 — ΚΡΙΝΑΓΟΡΟΤ

Τίηνδ ὑπὸ δύσβωλον θλίβει χθόνα φιτὸν ἀλιτροῦ
ὁστεα μισητῆς τυμβος ὑπέρ κεφαλῆς,
στεργα τ' ἐπακριόεντα, καὶ οὐκ ενδόμον δδωμαν
πρίονα, καὶ κώλων δαῦλους οἰσπεδην,

398.—ANTIPATER OF THESSALONICA

I know not whether to blame Bacchus or the rain,
 both are treacherous for the feet. For this tomb
 holds Polyxenus who once, returning from the country
 after a banquet, fell from the slippery hill-side. Far
 from Aeolian Syrinx he lies. Let everyone at night
 when drunk dread the rain-soaked path.

399.—ANTIPHILUS

Fair from each other should the tombs of Oedipus'
 sons have been built, for even Hades ends not their
 strife. They refused even to travel in one boat to
 the house of Acheron, and hateful Ares lives in
 them even now they are dead. Look at the uneven
 flame of their pyre, how it separates from one into
 two quarrelling tongues.

400.—SERAPION OF ALEXANDRIA

This bone is that of some man who laboured much.
 Either wast thou a merchant or a fisher in the bound,
 uncertain sea. Tell to mortals that eagerly pursuing
 other hopes we all rest at the end in the haven of
 such a hope.

401.—CRINAGORAS

The tomb above his odious head crushes the bones
 of the scoundrel who lies in this unhappy earth,
 it crushes the protruding breast and the unsavoury
 sawlike teeth and the servilely fettered legs and

GREEK ANTHOLOGY

άτριχα καὶ κόρσην, Εὐποίεον ἡμετύρωτα
λειψαν', ἔτι χλωρής ἐμπλεα τηκεδονος.
χθων ἀ δυσνύμφεντε, κακοσεήνες ἐπὶ τέφρης
ἀνδρὸς μη καιφῇ κεκλασο, μηδὲ ὄλέγῃ.

5

402.—ΑΝΤΙΠΑΤΡΟΤ

Χειμερίου νιφετοῖο περὶ θρυγκοῖσι τακίντος
δῶμα πεσον τε, κ γραῦν ἔκτανε λυσιδίκην·
σῆμα δέ οι κυμῆται ομωλακες οὐκ ἀπ' ὀρυκτῆς
γύνης, ἀλλ' αὐτὸν πυργον ἔθεντο τιφον.

403.—ΜΑΡΚΟΤ ΑΡΓΕΝΤΑΡΙΟΤ

Ψύλλος, ὁ τὰς ποδιὰς ἐπιμισθίδας αἰὲν ἔταιρας
πέμπτης ἐς τὰ πειναὶς ήδεις συμπόσια,
οὗτος ὁ θηρεύων ἀταλοφρονας, ἐνθάδε κεῖται,
αἰσχρον ἀπ' ἀνθρωπων μισθον ἐνεγκάμενος.
ἀλλὰ λιθους ἐπὶ τύμβουν, οδοιπορε, μῆτε συ βάλλε, 5
μητ' ἀλλον πείσης· σῆμα λέλογχε νέκυς
φεῖσαι δέ οὐχ ὅτι κερδος ἐτήνεσεν, ἀλλ' ὅτι κοινὰς
θρεψατ, μοιχεύειν οὐκ ἔδιδαξε νέυσις.

404.—ΖΩΝΑ ΣΑΡΔΙΑΝΟΤ

Ψυχράν σεν κεφαλᾶς ἀπαρήσομαι αιγαλίτιν
θίνα κατὰ κρυεροῦ χεινάμενος γέτυος·
οὐ γάρ σεν μῆτηρ ἀπιτύμβια κακύουσα
εἰδεν ἀλίξιαντον σὸν μορον εἰνάλιουν
ἀλλά σ' ἀρημαῖσι τε καὶ δέξιον πλαταμῶνες
δεξαντ' Αιγαίης γείτονες ηιονος· 5
ῶστ' ἔχε μεν φαράδον μοριον βραχύ, πουλὺ δὲ δάκρυ,
ξεῖν, επεὶ εἰς ὀλοὴν ἔδραμες ἐμπορίη.

BOOK VII. 401-404

hairless head, the half consumed remains of Eurycles
still full of green putrescence. O earth, who hast
espoused an evil bridegroom, rest not light or
thinly-sprinkled on the ashes of the deformed being¹

402.—ANTIPATER OF THESSALONICA

On the winter snow meeting at the top of her
house it fell in and let old Lytticee. Her neighbours
of the village did not make her a tomb of earth
dug up for the purpose, but put her house itself over
her as a tomb.

403.—MARCUS ARCENTARIUS

Petrus, who used to take to the pleasant banquets
of the young men the veal ladies that they desired,
that humor of weak git's, who earned a disgraceful
wage by dealing in human flesh, lies here. But
cast not thou stones at his tomb, wayfarer, nor bid
another do so. He is dead and buried. Spare
him, not because he was content to gain his living
so, but because as keeper of common women he
dissuaded young men from adultery

404.—ZONAS OF SARDIS

On thy head I will heap the cold shingle of the
beach, shedding it on thy cold corpse. For never
did thy mother wail over thy tomb or see the sea-
battered body of her shipwrecked son. But the
desert and inhospitable strand of the Aegean shore
received thee. So take this little portion of sand,
stranger, and many a tear, for fated was the journey
on which thou didst set out to trade.

¹ cf. No. 380, an imitation of this.

GREEK ANTHOLOGY

405.—ΦΙΛΙΠΠΟΤ

Ὥ ξεῖνε, φεύγε τὸν χαλαζεπῆ τάφον
 τον φρικτὸν Ἰππώνακτος, οὐτε χά τέφρα
 ιαμβιάζει Βουνταλειον ἐς στίγμος,
 μή πως ἔγείρης σφῆκα τὸν κοιμώμενον,
 θεὶς οὐδ' ἐν ὕδῃ νῦν κεκοίμικεν χόλον.
 ακάζουσι μέτραις ὄρθᾳ τοξεύσας ἔπη.

5

406.—ΘΕΟΔΩΡΙΔΑ

Εύφορίων, ὁ περισσὸν ἐπιστάμενός τι ποῖσας,
 Πειραικοῖς κεῖται τοῦσδε παρὰ σκέλεσιν.
 ἀλλὰ σὺ τῷ μύστῃ φοιτὴν ἢ μῆλον ἅπαρξας,
 ἢ μύρτον· καὶ γάρ ζωὸς ἐὼν ἐφίλει.

407.—ΔΙΟΣΚΟΡΙΔΟΤ

Ἔδιστον φιλέουσι μέσοις προσανύκλιμ' ἀράτων,
 Σαπφω, σὺν Μούσαις ἢ ρά σε Πιερίη
 ἢ Ἐλικῶν εὔκισσος, ἵσα πνείουσαν ἐκείνας,
 κοσμεῖ, τὴν Ἐρέσφ Μούσαν ἐν Λιολίδει,
 ἢ καὶ Ἄρην Ἄρεναίος ἔχων εὐφεγγέα πεύκην
 σὺν σοι τυμφιδίων ἴσταθ' ὑπέρ θαλάμων·
 ἢ Κινύρειαν νέον ἔρνος ὁδυρομένη Ἀφροδίτη
 σύνθρηνος, μακύρων ἱερὸν ἀλσος ὄρης·
 πάντη, πότνια, χαῖρε θεοΐς ἵσα· σὰς γάρ ἀοιδὰς
 ἀθανατῶν δῆγομεν νῦν ἐτιθυγατέρας.

5

10

¹ He wrote in iambics called "laips" because ending in a trochee.

405.—PHILIPPUS

Avon, O stranger, this terrible tomb of Hippoanax,
which hails forth verses, Hippoanax whose very names
cry in lambeis his hatred of Bopidas, lest thou wake
the sleeping wasp, who not even in Hades has allied
his spite to rest, but in a halting¹ measure launcheth
straight shafts of song.

406.—THEODORIDAS

Eupatorium, the exquisite writer of verse, lies by
these long walls of the Piraeus. Offer to the initiated
singer a pomegranate or apple, or myrtle-berries,² for
in his life he loved them.

407—DIOSCORIDES

Sappho, who dost most sweetly pillow the loves of
young men, thee verily Pieria or Iviad Helicon honour
together with the Muses, for thy breath is like to
theirs, thou Muse of Aeolian Eresus. Either Hymen
Hymenaeus bearing his bright torch stands with
thee over the bridal couch, or thou lookest on the
holy grove of the Blessed, mourning in company with
Aphrodite the fair young son of Cinyras.³ Whichever
thou be, I salute thee, my queen, as divine, for we
still deem thy songs to be dungs iters of the gods.

¹ They were all used in the mysteries.

² Adonis.

GREEK ANTHOLOGY

408.—ΔΕΩΝΙΔΑ

Ατρέμα τὸν τύμβον παραμείβετε, μὴ τὸν δὲ ὅπιφ
πικρὸν ἐγέρητε σφῆκ' ἀναπαυομένον,
ἄρτι γάρ Ἰππωνακτος ὁ και τοκέωνε βαύξας
ἄρτι κεκοιμηται θυμὸς δὲ ἡσυχιη.
ἀλλὰ προμηθησπαθε τὰ γαρ πεπιρωμένα κείνου
φηματα πημαίνειν οἰδε καὶ εἰν 'Αἴδη.

409.—ΑΝΤΙΠΑΤΡΟΥ [ΗΕΣΣΑΛΟΝΙΚΕΩΣ]

Οὐρανού ἀκαμάτου στέχον αἶνεσον Ἀντιμάχοιο,
ἄξιον ἀρχαίων ὄφρυος ἡμίθεων,
Πιερίδων χαλκευτον ἐπ' ἄκροσιν, εἰ τορὸν οὖν
ἔλλαχες, εἰ ζαλοῖς τὰν ἀγέλαστον ὅπα,
εἰ τὰν ἀτριπτον καὶ ἀνέμβατον ἀτραπὸν ἄλλοις 5
μαίειν εἰ δὲ ὑμῶν σκάπτρον Ὁμηρος ἔχει,
καὶ Ζεύς τοι κρέσσοντον Ἐνοσίχθονος ἀλλ' Ἐνοσίχθων
τοῦ μὲν ἔφυ μείων, ἀθανατων δὲ ὅπατος
καὶ ναετήρ Κολοφώνος ὑπέζευκται μὲν Ὁμήρος,
ἄγεῖται δὲ ἄλλων πλιθεος ὑμνοπόλων. 10

410.—ΔΙΟΣΚΟΡΙΔΟΤ

Θέσπις δέ, τραγικὴν δὲ ἀνέπλαστε πρώτος δοιδήν
καμήταις οεαράς καινοτομῶν χαρίτας,
Βάκχος δέ τριετή¹ κατάγοι χορόν, φ τράγος ἀθλων
χωττικος θὺν σύκων ἄρριχος ἀθλον ἔτι.
οἱ δέ μεταπλασσονται νέοι τάδε μυριος αἰών
πολλὰ προσενρήσει χάτερα· τάμα δὲ ἐμα.

¹ Wilamowitz τριετη MS.

BOOK VII 408-410

408.—LEONIDAS

Go quietly by the tomb, lest ye awake the malignant wasp that lies asleep; for only just has it been laid to rest, the spouse of Hippolax last snarled even at his parents. I have a cure then; for his verses, red from the fire, have power to hurt even in Hades.

409 -ANTIPATER OF SIDON

Praise the sturdy verse of tireless Antimachus, worthy of the majesty of the demigods of old, beaten on the anvil of the Muses, if thou art gifted with a keen ear, if thou aspirest to gravity of words, if thou wouldest pursue a path untrodden and unapproached by others. If Homer holds the sceptre of song, yet, though Zeus is greater than Poseidon, Poseidon his inferior is the chief of the immortals, so the Colophonian bows before Homer, but leads the crowd of other singers.

410. - DIOSCORIDES

I AM Thespis, who first modelled tragic song, inventing a new diversion for the villagers, at the season when Euechus led in the triennial chorus whose prize was still a goat and a basket of Attic figs. Now my juniors remodel all this, countless ages will beget many new inventions, but my own is mine.

GREEK ANTHOLOGY

411.—ΤΟΥ ΑΥΤΟΥ

Θέσπιδος εύρεμα τοῦτο, τά τ' ἀγροιῶτιν ἀν' ὅλα
παιγνία, καὶ κώμους τούσδε, τελειωτεροὺς
Αἰσχύλος ἔξυψαστην, ὁ μὴ σμελευτὰ χαρικεῖς
γριψμάτα, χειρίρρωφ δὲ οὐα καταρδομένα,
καὶ τὰ κατὰ σκηνῆν μετεκαίνισεν. Ὁ στομα πάντη 5
δεξιόν, ὑρχαίων ἥσθι τις ἡμιθέων.

412.—ΛΑΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ

Πᾶσι τοι οἰχομένῳ, Πυλάδη, πωκύεται Ἑλλάς,
ἄπλεκτον χαίται ἐν χροὶ κειραμένα·
εὐτὸς δὲ ἀτμῆτοιο κομας ἀπεθήκατο δύνιας
Φοῖβος, ἐν τεμῷ δὲ θέμις ὑμινοπόλοιν
Μοῦσαι δὲ ἐκλαύσαντο· φόσον δὲ ἕστησεν ὄκούων
Ἄσωπὸς γοερῶν ἦχον ἀπὸ στομάτων
Ἐλληζεν δὲ μέλαθρα Διωνύσου ο χορευτῆς,
εὗτε σιδηρεινού οἵμον ἔβητες Ἀΐδειο. 5

413.—ANTIPATROT

Οὐχὶ βαθυστόλμων Ἰππαρχία ἔργα γυναικῶν,
τῶν δὲ Κυνῶν ἐλομαν ῥωμαλέον βίστον·
οὐδέ μοι ἀμπεχόνατ περονητίδες, οὐδὲ βιθυπελμος
εὔμαρίς, οὐδὲ λιπόων εὐαδε κεκρυφαλος·
οὐλάτ δὲ σκίπωνι συνεμπορος, ἀ τε συνρδὸς 5
διπλαξ, καὶ κοίτας βλῆμα χαμαιλεχέος.
Ἀμψι δὲ Μαιναλμας κάρρων τάμεν³ Ἀταλάντας
τόσσον, δόσον σοφία κρέσσον δριδρομας.

³ Hecker suggests μῆμα, and I reader so.

BOOK VII. 411-413

411.—BY THE SAME

This invention of Thespa and the greenwood games and revels were raised to greater perfection by Aegechys, who carved letters not neatly chiselled, but as if water-worn by a torrent. In matters of the stage he was also an innovator. O mouth in every respect accomplished, thou wast one of the demigods of old!

412.—ALCAKUS OF MESSENE

PYLAWS,¹ now thou art gone, all Hellas walls
screaming her loosened hair, and Phoebus himself took
off the laurel from his flowing locks, honouring his
singer as is meet. The Muses wept and Asopus
stayed his stream when he heard the voice of
mourning. The dance of Dionysus ceased in the
halls, when thou didst go down the iron road of
Hades.

413.—ANTIPATER OF SIDON

I, Hipparchia,² chose not the tasks of amply-robed
woman, but the manly life of the Cynics. Nor do
tunics fastened with brooches and thick-soled
slippers, and the hair-can, wet with ointment please
me but rather the wallet and its fellow-traveller the
staff and the coarse double mantle suited to them,
and a bed strewn on the ground. I shall have a
greater name than that of Arcadian Atalanta by
so much as wisdom is better than racing over the
mountains.

¹ A celebrated actor.

² Wife of the Cynic Crates.

GREEK ANTHOLOGY

414.—ΝΟΣΣΙΔΟΣ ΤΗΣ ΜΕΛΟΠΟΙΟΤ

Καὶ καπυρὸν γελάσας παραμείθεο, καὶ φίλον εἰπὼν
φῦμ' ἐπ' ἔμοι. 'Γίνθων εῖρ' ὁ Συρακόσιος,
Μουσάνων ὀλύγη τις ἀγδονίς· ἀλλὰ φίλων
ἐκ τραγικῶν ἴδιον κισσὸν ἐδρεψάμεθα.

415.—ΚΛΛΛΙΜΑΧΟΤ

Βαπτιάδεω παρὰ σῆμα φέρεις πόδας, εὖ μὲν ἀοιδὴν
εἰδύτος, εὖ δ' οὖν φειρία συγγελάσαι.

416.—ΑΛΛΟ

Εὔκράτεω Μελέαγρου ἔχω, ξένε, τὸν σὺν Ἐρωτὶ^τ
καὶ Μούσαις κεράσανθ' ἡδυλόγους Χάριτας.

417.—ΜΕΛΕΛΙΓΡΟΤ

Νᾶσος ἐμὰ θρέπτειρα Τύρος· πάτρα δὲ με τεκνοῖ
Ἄτθις ἐν Ἀσσυρίαις ναιομένα, Γύδαρα
Εὔκράτεω δ' ὄβλαιστον ὁ σὺν Μούσαις Μελέαγρος
πρώτα Μενιππείοις συντροχάσας Χάρισιν.
εἰ δὲ Σύρος, τί τὸ θαῦμα; μίαν, ξένε, πατρίδα κόσμον
ναιόμεν τὸ θνατοῖς πάντας ἔτιστε Χάρος.
πουλυετῆς δ' ἔχαραξε τάδ' ἐν δέλτοισι πρὸ τύμβου·
γῆρως γάρ γείτονι ἔγγύθεν Ἀΐδεω
ἀλλά με τὸν λακεδεύ καὶ πρεσβύτην προτιμεῖπάν
χαιρεῖν, εἰς γῆρας καῦτὸς ἵκοιο λάλον.

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BOOK VII. 414-417

414.—NOSSIS

Laymen frankly as thou passest by and speak a kind word over me. I am the Syrian Rutho, one of the lesser nightlings of the Muses, bat from my tragic burlesq as I plucked for myself a special wreath of ivy

415.—CALLIMACHUS

This is the tomb of Callimachus that thou art passing. He could sing well, and laugh well at the right time over the wine.

416.—ANONYMOUS

I hold, stranger, Meleager, son of Euerates, who mixed the sweet-spoken Graces with Love and the Muses.

417.—MELEAGER

ISLAND Tyre was my nurse, and Gedara, which is Attic,¹ but lies in Syria, gave birth to me. From Euerates I sprung, Meleager, who first by the help of the Muses ran abreast of the Graces of Memphis.² If I am a Syrian, what wonder? Stranger, we dwell in one country, the world, one Chaos gave birth to all mortals. In my old age I wrote these lines in my tablets before my burial, for old and death are near neighbours. Speak a word to wish me, the loquacious old man, well, and mayst thou reach a loquacious old age thyself.

¹ As regards culture.

² He wrote besides his epigrams satires in which he imitated Memphis.

GREEK ANTHOLOGY

418.—ΤΟΥ ΑΥΤΟΥ

Πρώτα μοι Γαῖάρων κλεινὰ πόλις ἐπλέτο πάτρα,
 ήνδρωσεν δὲ τὸν δεξαμένα με Τύρος·
 εἰς γῆρας δὲ τὸν ἔβην, οὐ καὶ Δία θρηγαμένα Κῶς
 καὶ μὲν θετὸν Μερόπων ἀστὸν ἐγγροτρόφει.
 Μαῦσας δὲ εἰν ὄλυγοις με, τὸν Εὔκρατεω Μελέαγρου δὲ
 παῖδα, Μεταπτίσιοις ἡγλάσσαν Χάρισιν.

419.—ΤΟΥ ΑΥΤΟΥ

Ἄτρεμας, ὁ ξένε, βαῖνε παρ' εὐσεβίσιν γὰρ ὁ
 πρέσβυτος
 εὗδει, κοιμηθεὶς ὑπεροχὴν ὀφειλόμενον,
 Εὔκρατεω Μελέαγρος, ὁ τὸν γλυκύδακρυν "Ἐρωτα
 καὶ Μούσας ἀλαρίς συστολίσας Χάρισιν"
 δὺν θεόπαιτι ηνδρωσε Τύρος Γαδάρων δὲ τὸν χθῶν⁵
 Κῶς δὲ ἔρατὴ Μερόπων πρέσβυτον ἐγγροτρόφει.
 ἀλλ' εἰ μὲν Σύρος ἔσσι, Σάλαμος εἰ δὲ οὖν σὺ γε Φοῖνιξ,
 Ναϊδιος εἰ δὲ "Ελλῆν, Χαῖρε" τὸ δὲ αὐτὸ φρύσον.

420. —ΔΙΟΤΙΜΟΤ ΛΘΗΝΑΙΟΤ

"Εἵλπιδες ἀνθρώπων, ἀλαφραὶ θεαὶ—οὐ γὰρ ἀν δέ
 λεσθον¹ ὁ λυσιμελῆς ἀμφεκάλυψι" Αἴδης,
 δι ποτε καὶ βασιλῆι συνέδραμε,—νολ μετ' Ερώτων
 χαιρετε καινοτοταῖ δαιμονες ἀθανάτων.
 αἱλος δὲ ἀφθογκτοι καὶ ἀπενθετες, οἱς ἐνέπικενσε,
 κεῖσθ², ἐπει οὐ θεάσους . . . οἵδις Αχέρων.

¹ Proteus Philadelphus, who was brought up in Cos, cf. Theocritus 1, 58.

BOOK VII. 418-420

4.8.—BY THE SAME

My first country was famous Gadara; then Tyre received me and brought me up to manhood. When I reached old age, Cos, which nurtured Zeus,¹ made me one of her Meropes.² citizen and cared for my declining years. But the Muses adorned me, Melenger, son of Euerates, more than most men with the Graces of Menippus.

419.—BY THE SAME

Go noiselessly by, stranger, the old man sleeps among the pious dead, wrapped in the shroud that is the lot of all. This is Melenger, the son of Euerates, who linked sweet tearful Love and the Muses with the merry Graces. Heavenborn Tyre and Gadara's holy soil reared him to manhood, and beloved Cos of the Meropes tended his old age. If you are a Syrian, Salam!³ if you are a Phoenician, Nardius⁴. if you are a Greek, Chaire! (Hail) and say the same yourself.

420.—DIOTIMUS OF ATHENS

Ye Hopes of men, big ye goddesses—for never, were ye not so, had Hades, who bringeth our strength to naught, covered Lebanon, once as blest as the Great King—yea, ye Hopes and ye Loves too, lightest of all deities, farewell! And ye, the Hates he once breathed in, must lie dumb and unheard, for Acheron knoweth no troops of minsters.

¹ The city of Cos, to distinguish it from an earlier capital of the island, was known as Cos Meropis.

² This Phoenician word for "Hail," is uncertain. Plautus gives it as "handont."

GREEK ANTHOLOGY

421.—ΜΕΛΕΑΓΡΟΤ

Ἄλγυματάδες

Πτανέ, τί σοὶ σιβύνητ, τί δὲ καὶ συὸς εἴδε δέρμα;
καὶ τις ἔανι σπιλαες σύμβολον ἴσσοι τίνος,
οὐ γαρ Ἔρωτ ἐμετο σε—τί γαρ, νεκύεσσι πάραικος
γύμνος, αἰκίζειν οὐθασὺς οὐκ Ἰμαβεν—
οὐδὲ μεν οὐδὲ αὐτὸν τεχόπουν Κρονον ἐμπαλε
γαρ δὴ
κεῖνος μεν τρυγέρων, σοὶ δὲ τεθῆλε μελρ.
ἄλλ' ἄρα, καὶ δοκειν γαρ, οὐ γὰς ὑπέκειρθε σοφιστὰς
ἔστι συ δέ ο πτερόεις, τοῦκομα τοῦδε, λόγος.
Λαγώνας δέ ἀμφίκεις ἔχεις γέρας, ἐς τε γέλωτα
καὶ σπουδαῖς, καὶ που μέτρον ἐρετογυριφον
ναὶ μὲν δὴ Μελέαγρον ομονυμον Οἰνέος νῦν
συμβολα σημανει ταῦτα σιοκταστη.
χαίρε καὶ ἐν φθιμενοσιν, ἐπεὶ καὶ Μούσαν Ἔρωτι
καὶ Χάριτας σοφίαν εἰς μίαν ἡριόσσα.

422 ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Τί στοχασθώμεθά σου, Πεισίστρατε, χίον ὄρῶντες
γύλυπτον ὑπερ τύμβου κειμενον ἀστριγαλον;
ἡ ἥπι γε μὴ ὅτι Χίος, ἕοικε γάρ· η δέ παλετας
ἡσθα τις, οὐ λιην δ. ὁ γαδέ, πλειστοβόλος,
ἡ τὰ μεν οὐδὲ σύνεγγις, ἣν ἀκρητρ δε κατέσθηε
Χίφ, καὶ δοκέω, τψδε προσηγγίσαμεν.

423.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Τὰν μὲν ἀει πολύμιθον, ἀει λαλον, ὁ ξένε, κίσσα
φισει, τὰν δέ μεθας συντροφον ἄδε κύλιξ,

421.—MELEAGER

An enigmatic epitaph on himself

Troo with the wings, what pleasure hast thou in
the hunting spear and boar-skin? Who art thou,
and the emblem of whose tomb? For love I
cannot call thee. What doth Desire dwell next the
dead? No, the bold boy never learnt to wait. Nor
yet art thou swift footed Cratos, on the contrary,
he is as old as old can be, and thy limbs are in the
bloom of youth. Then—yes, I think I am right—
one beneath the earth was a seer, and thou art the
winged word for which he was famed. The double-
edged attribute of Artemis¹ thou bearest in a lumen
to his laughter mixed with gravity and perhaps to the
metre of his love verses. Yea, in truth, these set about
of boar-slaying point to his name-sake, Meleager, son
of Oineus. Hail, even among the dead, thou who
didst fit together into one work of wisdom, Love,
the Muses and the Graces.

422.—LEONIDAS OF TARENTUM

WHAT shall we conjecture about you, Painter, when we see a Chian die carried on your tombs?² Shall we not say that you were a Chian? That seems probable. Or shall we say that you were a gamester and not a particularly lucky one, my friend? Or are we at all far from the truth and was your life a
light put out by Cimmerian wine? Yes, I think now we
are near it.

423.—ANTIPATER OF SIDON

THE joy, stranger, will tell you I was ever a
woman of many words, ever talkative, and the cup

¹ The hunting spear.

² The worst sort of the dice was called Chian.

GREEK ANTHOLOGY

τὸν Κρῆσσαν βέτα τόξο, τὰ δὲ εἵρια τὰν φίλοεργούν,
 ἀνδεμα δὲ αὐτοῖς τάν πολιοκρόταφον
 τοιαῦδε σταλοῦχος ὅδ' ἔκρυψε Βίττιδα τυμβος 5
 τιμελάχρωτον κυμφίδιαν ἄλοχον.
 ἄλλ', ωπερ, καὶ χαῖρε, καὶ οἰχομένοισιν ἐς ἄδαν
 τὰν αυτὰν μύθων αἴθιτις δπαζε χάριν.

424.—ΤΟΥ ΑΥΤΟΥ

α. Μιστεύο τί σεν Ἀγις ἐπὶ σταλίτιδε πέτρᾳ,
 λυσιδίκα, γλυπτὸν τονδ' ἔχιραξε νόον·
 ἀνία γὰρ καὶ εημός, δ τ' εύόρνιθι Τανάγρᾳ
 οιώνος βλαστῶν, θοῦρος ἕγερσιμάχας,
 οὐχ ἄδετο οὐδὲ ἐπέσικεν ἵπαροφαιστει γνωτέξιν, 5
 ἀλλὰ τὰ τ' ἡλακάτας ἔργα τα θ' ιστοπόδων.

β. Τὰν μὲν ἀνεγρομέναν μετατ' εἵριανύκτερος δρυς,
 ἀνία δὲ αὐδάσεις δώματος ἀνίοχον
 ἴππαστήρ δὲ δέπει πημος ἀείσεται οὐ πολύμυθον,
 οὐ λάλον, ἀλλὰ καλάς ἔμπλεον ἀσυχίας. 10

425.—ΤΟΥ ΑΥΤΟΥ

Μὴ θάμβει, μάστιγα Μυροῦς ἐπὶ σύμπατι λεύσσων,
 γλαῖκα, βιόν, χαροπὰν χάνα, θοηγού σκύλακα.
 τόξα μεν αὐδάσει με πανευτονον ἀγέτειν οίκου,
 οὐ δε κύων τέκνων γυησια καδομέναν·
 μάστιξ δὲ οὐκ ὄλοιν, ξένε, δεσπότιν, οὐδὲ ἀγέρωχον 5
 δρωσί, κολάστειραν δὲ διδυκον ἀμπλακέας
 χάν δε δουσιν φυλακάς μελεδημονα τὰν δὲ δεξρή^{δημητρον}
 γλανξ δέδε γλαικάς Παλλάδος ἀμφίπολον.
 τοιοῖσδε ἀμφ' Ἑργοισιν ἔγαθεον ἐνθεν δμενον
 τοιάδε ἔμφα σταλα σέμβυλα τεῦξε Βίτων. 10

BOOK VII. 423-425

that I was of a convivial habit. The bow proclaims me Cretan, the wool a good workwoman, and the mood that tied up my hair shows that I was grey-headed. Such was the intent that this tomb with its stèle covers, the wedded wife of . . . But, hail, good sir, and to us who are gone to Hades the favour to bid us hail likewise in return.

424.—BY THE SAME

A. "I seek to discover what the meaning of these carvings is that Ages made upon your stèle, Iys thee. For the relas and muzzle and the bird who comes from Tanagra celebrated for its fowls, the bad awaker of battes, such are not things that please or become sedentary women, but rather the works of the spindle and the loom." B. "The ard of the night proclaims me one who rises in the night to work, the reins tell that I directed my house, and this horse's muzzle that I was not fond of many words and talkative, but full of admirable silence."

425.—BY THE SAME

Do not wonder at seeing on Myro's tomb a whip, an owl, a bow, a grey goose and a swift bitch. The bow proclaims that I was the strict well-strung directress of my house, the bitch that I took true care of my children, the whip that I was no cruel or overbearing mistress, but a just chastiser of faults, the goose that I was a careful guardian of the house, and this owl that I was a faithful servant of owl-eyed Pallas. Such were the things in which I took delight, wherefore my husband Biton carved these emblems on my grave-stone.

GREEK ANTHOLOGY

426.—ΤΟΥ ΑΥΤΟΥ

- α. Εἶπε, λέων, φθιμένοι τίνος τυφον ἀμφιβέβηκας,
θουφωγε, τις τας σῆς ἄξιος ἦν ἀρετᾶς;
β. Τίδες Ηευδόνοροι Τελευτίας, δε μέγιστη πάντων
φερτερος ἦν, θηρῶν ποσον ἐγὼ κέκριμαι.
οὐχὶ μάταν δοτακα, φερω δέ τι σύμβολον ἀλκᾶς ο
μέρος· ἦν γάρ δὴ δισμενέσσι λέων.

427.—ΤΟΥ ΑΥΤΟΥ

Λ στᾶλα, φέρ' ἵδη, τίν' ἔχει νεκυν. ἀλλὰ δεδορκα
γραμμα μεν οι δεν πω τμαθεν ὑπερβε λίθου,
ἐνυέα δ' ἀστραγάλους πεπτηότας· ὃν πίσυρες μὲν
πράτοις Ἀλεξάνδρου μαρτυρέοντι βολον,
οι δέ τὸ τᾶς νεοτατος ἐφηλικος ἀνθος, Ἐφηβον, 5
εἰς δ' δ' γε μανύει Χίον ἀφαιρότερον.
ἢ ῥα τοδ' ὄγγελλοντι, καὶ ὁ σκάπτροις μεγαυχής
χώθαλλων ἥθε τέρμα τὸ μηδεν ἔχει;
ἢ τὸ μεν οὐδενέ δέ ποτὲ σκοπον ιθυν ἀλισσειν
ἴον, Κρηταιεντι ὡς τις οἰσταβολος.
ἢ ο θανὼν Χίος μέν, Ἀλεξανδρου δὲ λελογχῶν
οῦνομ', ἐφηβαιη δ' οὐλετ' ἐν ἀλικίδι.
ὡς εὖ τον φθιμένον μέον ὥκριτο καὶ τὸ κυβευθὲν
πινήμα δι' ἀφθεγκτων εἰπέ τις ἀστραγάλων.

428.—ΜΕΛΕΑΓΡΟΤ

Ἐιτε Ἀιτίνατρος τὸν Σιδωνον

Λ στᾶλα, σύνθημα τί σοι γοργωτὸς ἀλέκτωρ
ἴστα, καλλαινὸς σκαπτοφαρος πτέρυγι,
ποσσον ὑφαρπάξων Νίκας κλάδον, ἀκρα δ' ἐπ' αὐτῆς
βαθμίδος προπεσάντι πεκλιται ἀστραγαλος

BOOK VII. 426-428

426.—BY THE SAME

A. "TELL, lion, thou slayer of kine, on whose tomb thou standest there and who was worthy of thy valour." B. "Teleutias, the son of Theodoreus, who was far the most valiant of men, as I am judged to be of beasts. Not in vain stand I here, but I emblem the prowess of the man, for he was indeed a lion to his enemies."

427.—BY THE SAME

COME let us see who lies under this stone. But I see no inscription cut on it, only in the east diec, of which the first four represent the throw called Alexander, the next four that called Ephobus—the Loom of youthful maturity—and the one the more unlucky throw called Chian. Is their message this, that both the proud sceptred potentate and the young man in his flower end in nothing, or is that not so?—I think now like a Cretan archer I shall shoot straight at the mark. The dead man was a Chian, his name was Alexander and he died in youth. How well one tow through dumb diec of the young man dead by ill-chance and the life staked and lost!

428.—MILLEAGRE

On Antipater of Sidon

TELL me, thou stone, why does this bright-eyed cock stand on thee as an emblem, bearing a sceptre in his lustred wing and seizing in his claws the branch of victory, while cast at the very edge of the

GREEK ANTHOLOGY

ἡ ῥά γε νικάντα μάχᾳ σκαπτοῦχον διακτα
κρυπτεῖ, ἀλλὰ τί σοι ταίγμον ποτράγαλος,
πρὸς δέ, τί λατος ἡ τυμβος. ἐπιχρέπην αὐδρε πεν-
χρῷ,

δρυίθος κλαγγοῖς νικήτῳς ἵκεντρομένηρ.
σὺ δοκέω σκαπτρον γαρ ἀναινετας ἀλλὰ σὺ κείθειτ
πόθλοφορον, οικαν ποσσιν ἀειριμενον 10
σὺ φαινε καὶ τῆδε τί γάρ ταχιτ εἰκελος ἀνήρ
ποτραγαλφ, τὸν διη τούτρετες ἔφρασιμαν
φοινικὲς οι οικαν διεκτη, πιτραν δε μεγανχῆ
ματέρα Φοινίκων, τὰν πολυπαῖδες Τύρον
ἔριε δ', ὅττι γεγωνὸς αγ.,ρ, καὶ που περι Κυπρίον 15
πράτος καὶ Μουσαις ποιείλος ὑμεθετας
σκάπτρα δ' ἔχει συθημα λόγουν θνασκειν δὲ
πεσοντα
οἰκοδιρεχῇ, προεπεις θυμεπει ἀστράγαλος.
καὶ δη συμβολα ταῦτα το δ' οὔθομα πέτρος πείδει,
'Αυτ. πατρον, προγόνουν φιντ' ἀπ' ἐρισθενεψιν. 20

421 ΑΛΚΑΙΟΤ ΜΙΤΤΑΙΩΝΑΙΟΤ

Διξημαι κατὰ θυμον δτον χίριν ἡ παροδῖτις
διστακει φῖ μαῦνον γραμμα λέλογχε πετρος,
λαοτύποις σμιλαις κεκολαρμένον. ἀρα γυναικὶ¹
τὰ χθονι κευθομενῷ Χελιας ἡν δνομα,
τοῦτο γαρ ἀγγέλλεις κοριφοιμετος εἰς ἐν ἀριθμός. 5
ἢ τὸ μιν εἰς ὄρθαν ἀτραπον οὐκ ἔμολεν,
ἀ δ' οἰκτρον γαιοντα τοδ ἕπον δπλετο Φιδίε,
γῦν σφιγγος γριφοντ Οἰδίπος ἔφρασάμην,
αἰνετός οὐκ δισσοιο παρέννιν αἰνυμα τυποιο,
φίγγος μιν ξυνετοῖ, ὁξυνετοῖς δ' ἐρεβοτ 10

base lies a die? Dost thou cover some sceptred king victorious in battle? But why the die thy plaything? And besides, why is the tomb so simple? It would suit a poor man who woke up at night by the crowing of the cock. But I don't think that is right, for the sceptre tells against it. Then you cover an athlete, a winner in the foot-race? No, I don't hit it off so either, for what resemblance does a swift-footed man bear to a die? Now I have it: the palm does not mean victory, but prolific Tyre, the penit mother of palms, was the dead man's birthplace, the cock signifies that he was a man who made himself heard, a champion too I suppose in love matters and a versatile songster. The sceptre he holds is emblematic of his speech and the die east wide means that in his cups he fell and died. Well, these are symbols, but the stone tells us his name, Antipater, descended from most puissant ancestors.

429—ALCAEUS OF MITYLENE

I ask myself why this road-side stone has only two pens inscribed on it. Was the name of the woman who is buried here Cypria?¹ The monogram which is the sum of the two letters points to this. Or am I astray in this guess and was the name of her who dwells in this mournful tomb Phidias?² Now am I the Oedipus who has solved the sphinx's riddle. He deserves praise, the man who made this puzzle out of two letters, a light to the intelligent and darkness to the uninitiated gent.

¹ φ stands for ΦΟΔ.² i.e. φ δις, twice φ.

GREEK ANTHOLOGY

430.—ΔΙΟΣΚΟΡΙΔΟΤ

Τίς τὸν οὐοσκύλευτα πωτὶ δρυὶ τὰδε καθάψει
 ἔντει, τῷ πέλτα Διορίς πναγριφετας,
 πλαβει γαρ Θύρεάτις ὑφ' αἰματος ὅδε λοχιτᾶν,
 χάρης ιπ' Ἀργειων τοι δυο λειπομεθα.
 Πηνιτα νεκυν μίστενε δέδουτοτα, μη τι. Ήτ' ἐμπικοντ 10
 λειπόμενος. Σπάρτῳ εῦκοτ ἐλαμψε τοδον.
 ισχε βισικ. πίκα γαρ ἐπ' ισπιδος ὅδε Λακέωνης
 φωνεῖται θρομβοιτ αἵματος Ὀθρυπδα.
 χώ τοδε μοχθησας σπαίρετ πελας ἀ τρόπατορ Ζεῦ,
 στιξιν ανικίτησ σύμβολα φυλοπιδοες

10

431.—ΔΔΗΛΩΝ. οἱ δὲ ΣΙΜΩΝΙΔΟΤ

Οὔδε τριηκόσιοι, Σπάρτω πατρί, τοῖς συναριθμοις
 Ἰταχιδαις Θύρεάν ἀμφε μαχεσσαμνοις,
 αὐχένας ου στρεψαντες, ὅπῃ παδος ἔχνια πράτον
 αρμόσαμεν, ταυτῷ και λιπομεν θεοτην.
 ἄρσεν δ' Οθρυαδασ φονει κεκαλυμμενον ὅπλον 5
 καρισσει "Θύρεα, Ζεῦ, Λακεδαιμονιαν"
 αι δε τις Ἀργειων ἔφυγεν μοσον, ης άπ' Ἀδράστου
 Σπαρτᾳ δ' οὐ το θακειν, αλλὰ φυγειν θανατος.

432.—ΔΑΜΑΓΗΤΟΤ

Ω Λακεδαιμονιοι, τοις ἀρηιον ὑμεν ὁ τύμβος
 Γιλλιο ὑπερ Θύρεας οὗτος ἔχει φθίμενον,
 μνδρας δε Ἀργειων τρεις ἀσταν, και τοδ' ἀστεν
 "Τεθναι ιν Σπαρτας ἀξια μησαμενος"

This refers to the memorable ght at Thermes between three hundred Argives who all fought bravely. Two Argives survived at the end, who, thinking that all the Spartans dead, went off to announce the victory, but the Spartan Othryadas

430.—DIOSCORIDES

Who hung the newly-stripped arms on this oak?
 By whom is the Dorian shield inscribed? For this
 land of Thyrea is soaked with the blood of champions
 and we are the only two left of the Argives. Seek
 out every fallen corpse, lest any left alive illu-
 minate Sparta in spurious glory. Nay stay thy
 steps, for here on the shield the victory of the
 Spartans is announced by the slots of Othryandas'
 blood, and he who wrought this still gasps hard
 by. O Zeus our meekster, look with loathing on
 those tokens of a victory that was not won!¹

431.—ANONYMOUS, ROME SAY BY SIMONIDES

We the three hundred, O Spartan fatherland,
 fighting for Thyrea with as many Argives, never
 turning our necks, died there where we first planted
 our feet. The shield, covered with the brave blood of
 Othryadas proclaims "Thyrea, O Zeus, is the Lase-
 demonians". But if any Argive escaped death he
 was of the race of Aurstus.² For a Spartan to fly,
 not to die, is death.

432.—DAMAGETUS

O SPARTANS, the tomb holds your martial Gylis
 who fell for Thyrea. He killed three Argives,
 and exclaimed, "Let me die having wrought a deed
 worthy of Sparta."

remained on the field and according at least to this epigram,
 the next, and No. 520, erected a trophy and inscribed it
 with his blood.

¹ The only one of the seven Argive leaders who returned
 from Thebes.

GREEK ANTHOLOGY

433.—ΤΤΜΝΕΩ

Τὸν παραβάντα νόμους Δαμάτριον ἔκτανε μάτηρ
 ἡ Λακεδαιμονία τὸν Λακεδαιμονίου
 θηκτύν δὲ ἐν προβολῇ θεμένα ξίφος, εἰπεν, δδόντα
 ὅξυν ἐπιβρύκουσ', οὐα λάκαινα γυναι·
 "Ἐρρε κακὸν σκυλάκευμα, κακὰ μερίς, ἐρρε ποθ'
 ἄδαν,
 ἐρρε· τον αὐ Σπάρτας ἀξιον αὐδὶ ἔτεκον."
B

434.—ΔΙΟΣΚΟΡΙΔΟΤ

Εἰς δηλῶν πέμψασα λόχους Δημανέτη ὁκτὼ
 παῖδες, ὑπὸ στιγλῆ πάντας ἔθαπτε μῆρ.
 δάκρυα δ' οὐκ ἔρρηξε̄ ἐπὶ πένθεσσαν ἀλλὰ τόδι εἶπεν
 μοῦνον· "Ἴω, Σπάρτα, σοὶ τέκνα ταῦτ' ἔτεκον."

435.—ΝΙΚΑΝΔΡΟΤ

Εὔπυλίδας, Ἐράτων, Χαῖρις, Λύκος, Ἀγις, Ἀλέξων,
 ἦξ Ἰφικρατίδα παῖδες, ἀπολύμενα
 Μεσσανας ὑπὸ τεῖχος· ὁ δὲ ἔβδομος ἄμμες Γύλιαππος
 ἐν πυρὶ θεῖς μεγαλαν ἥλθε φέρων σποδιάν,
 Σπάρτη μὲν μέγα κύδος, Ἀλεξιππα δὲ μέγ' ἄχθος
 ματρι· τὸ δὲ ἦν πάντων καὶ καλον ἐντάφιον.

436.—ΗΓΕΜΟΝΟΣ

Εἴποι τις παρὰ τύμβον ιῶν ἀγέλαστος ὁδίτας
 τοῦτ' ἔπος· "'Ουδωκοντ' ἐνθαδε μυριώδας
 Σπάρτας χίλιοι ἄνδρες ἐπέσχον λήματι Περσῶν,
 καὶ θυγονού ἀστρεπτεί· Διωρεος ἄ μελέτα·'"

BOOK VII. 433-436

433.—TYMNES

His Spartan mother saw the Spartan Demetrius for transgressing the law. Bringing her sharp sword to the guard, she said gnashing her teeth, like a Laconian woman, as she was "Perish, craven whelp, evil pierce, to Hell with thee! He who is not worthy of Sparta is not my son."

434.—DIOSCORIDES

DAMARETA sent eight sons to encounter the phalanx of the foes, and she buried them all beneath one stone. No tear did she shed in her mourning, but said this only "Ho Spartan, I bore these children for thee."

435.—NICANDER

We the six sons of Sphaeratus, Eupylidas, Eraton, Chaeris, Lycus, Agis, and Alexon fell before the wall of Messene, and our seventh brother Gylippus having burnt our bodies came home with a heavy load of ashes, a great glory to Sparta, but a great grief to Alexippa our mother. One glorious shroud wrapped us.

436.—HEGRIMON

Some stranger passing grave by the tomb might say, "Here a thousand Spartans arrested by their valour the advance of eighty myriads of Persians, and died without turning their backs. That is Dorien discipline."

GREEK ANTHOLOGY

437.—ΦΑΕΝΝΟΤ

Οὐκ ἔτλας, ἀριστε Λεωνίδη, αὗτις ἱκέσθαι
Βύρωται, χαλεπῷ σπερχομένῳ πολέμῳ·
ἄλλ' ἐπὶ Θερμοπύλαισι τὸ Περσικὸν ἔθνος ἄμυνων
ἔδμάθης, πατέρων ἀξύμενος νόμιμα.

438.—ΔΑΜΑΓΗΙΩΤ

“Ολεο δὴ πατέρων περὶ λιγῆνι καὶ σύ, Μαχάτα,
δριμὺν ἐπ' Λειτωλοῖς ἀντιφέρων πελεμον,
πρωθηβάτης χαλεπὸν γὰρ Ἀχαιῶν ἄνδρα νοήσας
ἄλτιμον, εἰς πολιάδν ὅστις ἔμεινε τρίχα.

439 —ΘΕΟΔΩΡΙΔΑ

Οὕτω δὴ Πύλιον τὸν Ἀγήνορος ἄκριτε Μοῖρα,
πρωισιν ἐξ ἡβας ἔθριστας Αἰσθέων,
Κῆρας ἐπιστεύσασα βίου κύνας. ὃ πότοι, ἀνὴρ
οἶος ἀμειδήτῳ κεῖται ἐλωρ Ἀιδη.

440.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Ἡρίον, οἷον νυκτὶ καταφθιμένοιο καλύπτεις
ὅστέον, οἴην, γαῖ, ἀμφέχαντες κεφαλῆν,
πολλὸν μεν ἔανθασιν ὄρεσκομένου Χαρίτεσσι,
πολλοῦ δὲν μνήμη πᾶσιν Ἀριστοκράτεις.
ἥδει Ἀριστοκράτης καὶ μείλιχα δημολογῆσαι,
[στρεβλὴν οὐκ ὄφρὺν ἐσθλὸς ἐφελκόμενος]
ἥδει καὶ Βαλχοι παρὰ κρητῆρος ἀδηριν]
ἴθιναι κεινῇν εὐκύλικα λαλεῖν
ἥδει καὶ ξεινοῖσι καὶ ἐνδήμοισι προσηνέα
ἔρδειν. γαῖ ἔρατή, τοῖον ἔχεις φθιμένου.

5

10

BOOK VII 437-440

437.—PHAEENNUS

LEONIDAS, bravest of men thou couldst not endure
to return to the Eurotas when sore pressed by
the war, but in Thermopylae resisting the Persians
thou didst fall reverencing the usage of thy fathers.

438.—DAMAGETUS

IN thy first ye^r thou didst perish too, Machatas
grizzly facing the Aetolians in the portion of thy
fathers. It is hard to find a brave Achaeus who
hath survived till his hairs are grey.

439.—THEODORIDAS

UNISCERNING Fate, bounding on thy pack of
demons that hunt life, thou wast cast out of from
the Aeolian youth before his time Pylus the son of
Agenor. Ye gods, what a man lies low, the spoil of
some^{one} Hades!

440.—LEONIDAS OF TARANTUM

O earth, what a man was he, the dead whose bones
thou dost hide in the night! O earth, what a read
thou hast engulfed! Very pleasing was Aristocrates
to the flaxen-haired Graces, much is his memory
treasured by all. Aristocrates could converse sweetly,
without a frown, and over the wine¹ he could gurgle
well the convivial flow of talk, and well he knew
how to confer kindness on compatriots and strangers.
Such, beloved earth, is the dead who is thine.

¹ The bracketed words which I render only summarily are
supplied by Planudea and probably not genuine.

GREEK ANTHOLOGY

441.—ΑΡΧΙΔΟΧΟΤ

Τψηλούς Μεγάτιμου Ἀριστοφιωντά τε Νάξου
κίνουσα, ἂν μεγάλη γῆι, υπένερθεν ἔχεις.

442.—ΣΙΜΩΝΙΔΟΤ

Γένημα τῶν ἀνδρῶν μηδησωμέθπ. τὸν δὲ τύμβιον,
οἱ θυνταὶ εἰμπλόν ρυουμέσοι Γρεατι,
αἰχμηται πρὸ πυλην, ἵνα σφίσι μὴ καθέλυγται
Ἐλλὰς πίπαφθιμεν υ κρατὸς ελευθεριαν.

443.—ΤΧΙΣ ΛΥΤΟΥ

Τῶνδε ποτὲ στέρινοι ταγνυλαχινας δίστον
λοῦσεν φοινισσα φοῦρος Ἀρτος ψακαδί.
Λιττὶ δ' ἀκοντοβοκεων ἀνδρῶν μημεῖα θαυμοντων.
ἄψιχ' ἐμψυχων, δέδε κέκευθε κοινε.

444.—ΘΕΑΙΤΗΤΟΤ

Χείματος οινωθείτα τὸν Ἀνταγόρεω μέγαν οἶκον
ἐκ νυκτῶν ἔλαθεν πῦρ ὑπονειμπρενον
δύδωκοντα δ' ἀριθμὸν ἐλειθεροι ἄμμηγα δούλων
τῆς ἐχθρῆς ταυτῆς πυρκαϊῆς ἔτυχον.
οὐκ εἶχον διελεῖν προσκηδεες δοτέα χωρίς.
ξινὴ δ' ἡν καλπιτ, ξινὰ δὲ τὰ κτερεα.
εἴη καὶ τύμβος ἀνέστη ἀτὰρ τον ἔκαστον ἀκείνων
οἵδε καὶ ἐν τεφρῃ δημιώς Ἀλδης

6

445.—ΠΕΡΣΟΤ ΘΗΒΑΙΟΤ

Μαντιάδας, ὁ ξεῖνε, καὶ Εὔστρατος, υἱος Ἐχέλλου,
Δυμαῖοι, πρανοῇ κείμεθ' αὐτὸν ξυλόχῳ,
δηραυλος γρενεῆθεν δροιτύποι. οἱ δ' ἐπὶ τύμβῳ,
μανυταὶ τέχνας, δουροτομοι πελέκεσσι.

BOOK VII. 441-445

441 ARCHILOCHUS

GREAT earth, thou hast beneath thee the tall pillars of Naxos, Megaraus and Anatoplon.

442.—SIMONIDES

Let us ever remember the men whose tomb this is, who turned not from the battle but fell in arms before their city, defending Tegea rich in flocks, that Greece should never strip from their dead heads the crown of freedom.

443.—BY THE SAME

Once in the breasts of these men did Ares wash with red rain his long-barbed arrows. Instead of men who stood and faced the shafts this earth covers memorials of the dead, lifeless memorials of their living selves.

444.—THEAETETUS

The secretly creeping flames, on a winter night, when all were heavy with wine, consumed the great house of Antagoras. Free men and slaves together, eighty in all, perished on this fatal pyre. Their kinsmen could not separate their bones, but one common urn, one common funeral was theirs, and one tomb was erected over them. Yet readily can Hades distinguish each of them in the asbes.

445.—PERSSES OF THEBES

We lie, stranger in the rough woodland, Mantides and Eustratus of Dyme, the sons of Echellus, rustic wood-cutters as our fathers were; and to shew our calling the woodmen's axes stand on our tomb.

GREEK ANTHOLOGY

446.—ΗΓΗΣΙΠΠΟΤ

Ἐρμιονεὺς ὁ ἔσινος, ἐν πλλοδαπῶν δὲ τέθαπται,
Ζωῆλος, Ἀργείαν γαῖαν ἐφεσσάμενος,
ἢν ἐπὶ οἱ βαθυκολπος ἀμάσατο δάκρυσι τύμφα
λειβορένα, παιδές τ' εἰς χρόα πειράμενοι.

447.—ΚΑΛΛΙΜΑΧΟΤ

Σύντομος ἦν ὁ ἔσινος· ὃ καὶ στίχος· οὐ μακρὰ λέξω·
“Εὗρες Ἀρισταίου, Κρήτης” ἐπ’ ἐμοὶ δόλιχος.

448.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Πραταλίδα τὸ μνᾶμα Λυκαονίω, ἄκρον ἐρώτων
εἰδότος, ἄκρα μάχας, ἄκρα λνοστασίας,
ἄκρα χοροεινπίας. χθόνιοι, *<Μίνωι τὸν ἄνδρα>*
τοῦτον, Κρηταῖς Κρήτα, παροκίσατε.

449.—ἌΔΛΟ

Πραταλίδᾳ παιδείων “Ἐρως πόθον,” Αρτεμις ἄγραν,
Μοῦσα χορούν, “Ἀρης ἐγρυάλιξε μάχην.
πῶς οὐκ εὐαίων ὁ Λυκαόστιος, ὃς καὶ ἔρωτι
ὑρχε καὶ ἐν μολπῇ, καὶ δορὶ καὶ στάλικι;

450.—ΔΙΟΣΚΟΡΙΔΟΤ

Τῆς Σαμίης τὸ μνᾶμα Φιλαιίδος· ἀλλὰ προσειπεῖν
τλῆθί με, καὶ στήλης πλησίον, ἰονερ, ίθι.
οὐκ εἴμ’ ἡ τὰ γυναιξὶν ἀναγράψασα προσάντη
ἔργα, καὶ Αισχύνην οὐ νομισασα ἕσον

BOOK VII. 446-450

446.—HREGESIPPUS

The stranger is Zelus of Hermone, but he lies buried in a foreign land, clothed in this Argive earth, which his deepbosomed wife, her cheeks bedewed with tears, and his children, their hair close cut, heaped on him.

447.—CALLIMACHUS

The stranger was brief, so shall the verse be. I will not tell a long story "Theris Aristaeus son, a Cretan."—For me it is too long.

448.—LEONIDAS OF TARENTUM

The tomb is that of Protahdas of Lycastus who was supreme in love, war, the chase and the dance. Ye judges of the under world, yourselves Cretans, ye have taken the Cretan to your company.

449.—ANONYMOUS

Love gave to Protahdas success in the pursuit of his boy loves, Artemis in the chase, the Muse in the dance and Ares in war. Must we not call him blest, the Lycaonian supreme in love and song, with the spear and the hunting-net!

450.—DIOSCORIDES

The tomb is that of Samius Phlaenius, but be not ashamed, Sir, to speak to me and to approach the stone. I am not she who wrote those works offensive to ladies, and who did not acknowledge Modesty to

GREEK ANTHOLOGY

αλλὰ φιλαιδήμων, ναὶ ἐμὸν τάφον εἰ δέ τις ἡμέας 5
αἰσχύνων λαμυρὴν ἔπλασεν ἴστορίην,
τοῦ μὲν ἀναπτύξας χρόνος οἴνομα· τάμα δὲ λυγρὴν
ὅστεα τερφθεῖη κληδόν' ἀπωσαμένης.

451.—ΚΑΛΛΙΜΑΧΟΤ

Τῷδε Σάων ὁ Δίκαιος Ἀκάνθιος ἵερὸν ὑπινον
κοιμᾶται. Θιάσκειν μὴ λέγε τοὺς ἀγαθούς.
J. A. Rose, Greek Love Songs παιδί Κρητική, I. p. 38.

452.—ΛΕΩΝΙΔΑ

Μεμησθή Εὐβυῦλοισι σαόφρονος, ὁ παριουτες.
πινωμεν· κοινὸς πᾶσι λαμὴν Ἀΐδης

453.—ΚΑΛΛΙΜΑΧΟΤ

Δωδεκέτη τὸν παῖδα πατὶρ ἀπέθηκε Φίλιππος
ἐνθαδε, τὴν πολλὴν ἐλπίδα, Νικοτέλην.

454.—ΤΟΥ ΑΥΤΟΥ

Τὸν βαθὺν οἰνοπότην Ἐρασίξενον η δὶς ἐφεξῆς
ἀκρίτου προποθεῖσ' φχετ' ἔχουστα κύλιξ

455.—ΛΕΩΝΙΔΑ

Μαρωνὶς η φίλοιμος, η πίθων σποδός,
ἐνταῦθα κεῖται γρῆν. ής ὑπὲρ ταφου
γνωστὸν πρόκειται πᾶσιν Ἀττικὴ κύλιξ.
στένει δὲ καὶ γᾶς νέρθεν, οὐχ ὑπὲρ τέκνων,
οὐδὲ ἀνδρός, οὐδὲ λέλοιπεν ἐνθεῖς βίου.
ἐν δὲ ἀντὶ πάντων, οὐνεχ' η κύλιξ κενῆ.

BOOK VII 450-455

be a goddess. But I was of a chaste disposition, I swear it by my tomb, and if anyone, to shame me, composed a wanton treatise, may Time reveal his name and may my bones rejoice that I am rid of the abominable report.¹

451.—CALLIMACHUS

Hence Saron, son of Dionysus of Acanthus, sleeps the holy sleep. Say not that the good are dead.

452.—LEONIDAS OF TARENTUM

RICKMOMBA temperate Eubulus, ye passers-by
Let us drink, we all end in the haven of Hades.

453.—CALLIMACHUS

Here Philippus laid his twelve-year-old son,
Nicotles, his great hope.

454.—By the SAME

The cup of unmixed wine drained twice straight off has run away with Erasaxenus the deep drinker.

455.—LEONIDAS OF TARENTUM

WINE-SIPPING old Maronis, the jar-drier, lies here, and on her tomb, significant to all, stands an Attic cup. She laments beneath the earth not for her husband and children whom she left in indulgence, but solely because the cup is empty.

¹ op. No. 845.

GREEK ANTHOLOGY

456.—ΔΙΟΣΚΟΡΙΔΟΤ

Τὴν τιτθήν θέρων Σειληνίδα, τίνι, ὅτε πάνος
 ζωρού, ὑπ' αὐδεμετῆς θλιβομένην κύλικος,
 ἀγρῶν ἐντὸς ἔθηκεν, οἵν' ἡ φιλάκρητος ἐκεινη
 καὶ φθιμένη ληνῶν γείτονα τύμβου ἔχοι.

457 — ΑΡΙΣΤΩΝΟΣ

Αμπελὺς ἡ φιλάκρητος ἐπὶ σκήπτωνος ὄδηγον
 ξῆδη τὸ σφαλερὸν γῆρας δραιδομένη,
 λαθριδίῃ, Βάκχοιο νεοβλιβέντος ἦρ' ἀπὸ ληνοῦ
 πῶμα Κυκλωπείην πλησσομένη κύλικα
 πριν δὲ ἀρύσται μογερὰν ἔκαμεν χέρα γραῦς δὲ
 παλαιή,
 ναῦς ἀθ' ὑποβρύχιος ζωρὸν ἔδυ πέλαιγος.
 Εὐτέρηπη δὲ ἐπὶ τύμβῳ ἀποφθιμένης θέτο σῆμα
 λαινου, οἰνηρῶν γείτονα θειλοπέδιων.

5

458.—ΚΑΛΛΙΜΑΧΟΤ

Τὴν Φρυγίην Αἰσχρην, ἀγαθὸν γῆλα, πᾶσιν ἐν ἐσθλοῖς
 Μίκκος καὶ ζωὴν σὺνσαν ἐγγρακομει,
 καὶ φθιμένην ἀνέθηκεν, ἐπεσσομένοισιν ὁρᾶσθαι
 ἡ γρῆνος μαστῶν ὡς ἀπέχει χάριτα.

459.—ΤΟΥ ΑΥΤΟΥ

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειν,
 δίξηνται Σαμίων πολλάκτι θυγατέρες,
 ἥδιστην συνέριθον, ἀείλαλον· ἡ δὲ ἀποβρίζει
 ἐνθάδε τὸν πάσαις ὑπονον ὀφειλόμενον.

R. Garnett, *A Chapter from the Greek Anthology*, 87.

BOOK VII. 456-459

456.—DIOSCORIDES

Hence lies Hiero's nurse Silenis, who when she began to drink untempered wine never made a grievance of being offered one cup more. He laid her to rest in his fields, that she who was so fond of wine should even dead and buried be near to vats.

457.—ARISTO

THE tippler Ampelis, already supporting her tottering old age on a guiding staff, was covertly abstracting from the vat the newly pressed juice of Bacchus, and about to fill a cup of Cyclopean size, but before she could draw it out her feeble hand failed her and the old woman, like a ship submerged by the waves, disappeared in the sea of wine. Euterpe erected this stone monument on her tomb near the pressing-floor of the vineyard.

458.—CALLIMACHUS

ON Phrygian Aeschra, his good nurse, did Nicetus while she lived bestow every comfort that soothes old age, and when she died he erected her statue, that future generations may see how he rewarded the old woman for her milk.

459.—BY THE SAME

OFTEN do the daughters of Samos miss prattling Crethis who could sport so well, their sweetest work-mate, never silent, but she sleeps here the sleep that is the portion of all.

GREEK ANTHOLOGY

460.—ΤΟΥ ΑΥΤΟΥ

Βίχον ἀπὸ σμικρῶν ὄλύγον βίον, οὕτε τι δεινὸν
ρέξων, οὐτ' ἀδικῶν οὐδένα. γαῖα φίλη,
Μικῦλος εἴ τι παντρὸν ἐπιγνεστα, μήτε συ καύφη
γίνεο, μήτ' ἄλλοι δαιμονεῖ, οἴ μ' ἔχετε

461.—ΜΕΛΕΑΓΡΟΤ

Παριῆτορ γῆ, χαῖρε· σὺ τὸν πύρος οὐ βιρύν εἰς σὲ
λιστιγεύσην καύτῃ κῦν ἐπέχοις ἀβαρικ.

462.—ΔΙΟΝΤΣΙΟΤ

Ἄγχιτόκον Σατύραν Ἀΐδας λέχε, Σιδονία δὲ
κρυψε κόνικ, πάτρα δ' ἐστοναχησε Τύρος.

463.—ΛΕΩΝΙΔΑ

Αὕτα Τιμόκλει', αὕτα Φιλώ, αὕτα Ἀριστιό,
αὕτα Τιμαιθώ, παιδεῖ Ἀριστοδίκου,
πᾶσαι ὑπ' ἀδίνος πεφοκευμέναι· αἷς ἐπὶ τῷτο
σάμα πατήρ στάσας κύθαν' Ἀριστόδικος.

464.—ΑΝΤΙΠΑΤΡΟΤ

"Ηποι σὲ χθονίας, Ἀρετημάτι, ἐξ ἀκάτοιο
Κωκυτοῦ θεμέναν ἵχνος ἐπ' ἀίσνι,
οἰχόμενον βρέφος ἄρτι νέῳ φορέουσαν ἀγοστῷ
φάκτειραν θαλεραὶ Δωριδεῖς εἰν ἀΐδᾳ,
πειθομεναι τέο κῆρα σὺ δὲ φαίνουσα παρειὰς
δακρυστιν, ἄγγειλας κεῖν' ἀνιαρὸν ἐπος·
" Διπλοον ἀδίνασα, φίλας, τέκος, ἄλλο μὲν ἀνδρὶ⁵
Εὗφρονι καλλιπόμαν, ἄλλο δ' ἄγα φθιμένοις."

BOOK VII. 460-464

460.—BY THE SAME

I got a little living from my possessions, never doing any wickedness or injuring any one. Dear earth, if Micylus ever consented to any evil may neither thou be aught to me nor the other powers who hold me.

461.—MELEAGER

HAIL earth, Mother of all. Aesigenes was never a burden to thee, and do thou too hold him without weighing heavy on him.

462.—DIONYSIUS

SATYRA with child and near her time has been taken by Hades. The earth of Sidon covers her, and Tyre her country bewails her.

463.—LEONIDAS OF TARENTUM

This is Timoclea, this is Philo, this is Aristo, this is Timaetho, the daughters of Aristodiceus, all dead in childbirth. Their father Aristodiceus died after erecting this monument to them.

464.—ANTIPATER OF SIDON

Of a surety, Artemisia, when descending from the boat, thou didst set thy foot on the beach of Cocytus, carrying in thy young arms thy babe newly dead, the fair daughters of the Dorian land pitied thee in Hades and questioned thee concerning thy death; and thou, thy cheeks bedewed with tears, didst give them these mournful tidings "My dears, I brought forth two children; one I left with Euphrion my husband, and the other I bring to the dead."

GREEK ANTHOLOGY

465.—ΙΡΑΚΑΛΕΙΓΟΤ

‘Α κόνις ἄρτισκαπτος, ἐπὶ στάλας δὲ μετώπων
σείονται φύλλων ἡμιθαλεῖς στέφανοι·
γράμμα διακρίναντεν, ὅδοις τόρε, πέτροι θωματοι,
λευρι περιστέλλειν όστέα φατὶ τίνος.—

“Ξεῖν”, Λρετῆμις εἰμι· πάτρα Κινδος· Εύφρονος
ηλθον
εἰς λέχος· ὀδίγων οὐκ ἔμορον γενόμαν·
δισσὰ δὲ ὁμοῖ τίκτουσα, τὸ μὲν λίπον ἀνδρὶ ποδηγὸν
γηρως ὃν δὲ ἀπέγιω μαρμοστικον πόσιος.”

466.—ΔΕΩΝΙΔΑ

“Λ δεῖλ’ Ἀντίκλειη, δειλὴ δὲ ἔγα τὴν ἐν ἥβῃς
ἀκμῇ καὶ μούνον παίδα πυρωσαμένη,
δικτωκαΐδεκέτης δε ἀπώλεο, τέκνον ἔγα δὲ
ὅρφανον κλαίσ γῆρας ὀδυρομένη.

Βαλην εἰς “Λιδος σκιερὸν δομοις οἴτε μοι τῷσ
ήδει” οὔτ’ ἀκτὶς ὠκέος τὴλίου.
Δ δεῖλ’ Ἀντίκλειη, μεμορημένε, πένθεος εἶη:
ἴητήρ, ζωῆς ἐκ με κομισσάμενος.

467.—ΑΝΤΙΠΑΤΡΟΤ

Τοῦτο τοι, ‘Λρτερίδωρε, τεῷ ἐπὶ σαματὶ μάτηρ
ἴαχε, δωδεκέτη σὸν γούσσα μόρον’

“Πλετ’ ἐμᾶς ὀδῶνος ὁ πᾶς πόνος εἰς σποδὸν εἰς πῦρ,
ώλεθ ὁ παμμέλεος γειναμένον κάματος·
ώλετο χὰ ποδιὰ τέρψις σέθεν ἐς γὰρ ἀκαμπταν, δ
ἐτ τὸν ἀνόστητον χώρον ἔβης ἐνέρων·
οὐδὲ ἐς ἐφηβείαν ἤλθεις, τέκος· ἀντὶ δὲ σεῖο
στάλα καὶ κωφὰ λείπεται ἄμμις κόνις.”

BOOK VII. 465-467

465.—HERACLITUS

The earth is newly dug and on the faces of the tomb-stone wave the half-withered garlands of leaves. Let us decipher the letters, wayfarer, and learn whose smooth bones the stone says it covers. "Stranger, I am Aretemias, my country Chidus. I was the wife of Eglebro and I did not escape travail, but bringing forth twins, I left one child to guide my husband's steps in his old age, and I took the other with me to rebind me of him."

466.—LEONIDAS OF TARENTUM

O UNHAPPY Anticles, and I most unhappy who have laid on the pyre my only son in the bloom of his youth! At eighteen didst thou perish, my child, and I weep and bewail my old age bereft of thee! Would I could go to the shadowy house of Hades! Nor dawn nor the rays of the swift sun are sweet to me. Unhappy Anticles, gone to thy doom, be thou healer of my mourning by taking me away from life to thee.

467.—ANTIPATER OF SIDON

Thus is the lament thy mother, Arcemudorus, uttered over thy tomb, bewailing thy death at twelve years of age. "All the fruit of my travail hath perished in fire and ashes, it I hath perished all thy miserable father's toil for thee, and it hath perished all the winsome delight of thee, for thou art gone to the land of the departed, from which there is no turning back or home-returning. Nor didst thou reach thy prime, my child, and in thy stead naught is left us but thy grave-stone and dumb dust."

GREEK ANTHOLOGY

468.—ΜΕΛΕΑΓΡΟΤ

Οἰκτρότατον μάτηρ σε, Χαρίζειε, δῶρον ἐς ἄδαν,
οἰκτωκαιδεκέταν ἐστόλισεν χλαμύδι.
ἢ γὰρ δὴ καὶ πέτρος ἀνέστενεν, ἀνάκ' ἀπ' αἰκαν
ἄλικες οἰμωγῆς σὸν τέκυν ὥχθοφόρειν.
πένθος δ', οὐχ ὑμέναιον ἀναρύσσοτο γονῆς·
αἴαν, τὰς μαστᾶν ψευδομένας χήριτας,
καὶ κενεὰς ὡδῶνας· ἵὸν πακοπάρθενε Μοῖρα,
στείρας γονᾶς στοργὰν ἔπτυσας εἰς ἀνέμους
τοῖς μὲν ομελίσσασι ποθεῖν πάρα, τοῖς δὲ τοκεῦσι
πενθεῖν, οἰς δ' ἀγνώσ, πευθομένοις ἐλεῖν.

W. G. Headlam, *Fifty Poems of Melæager*, xxixiv

469 —ΧΑΙΡΗΜΟΝΟΣ

Εὔβουλον τέκνωσεν Ἀθηναγάρης περὶ πίντων
ἡσσοντα μὲν μοίρη, κρέπσοντα δὲ εὐλογία.

470.—ΜΕΛΕΑΓΡΟΤ

- α. Εἶπον ἀνειρομένῳ τίς καὶ τίνος ἐσσι. β. Φίλαυλος
Εὐκρατίδεω. α. Ποδαπός δὲ εὑχεῖται . . .
- α. "Εξησας δὲ τίνα στέργων βίον; β. Οὐ τὸν ἀρότρον,
οὐδὲ τὸν ἐκ νηῶν, τὸν δὲ σαφοῖς ἔταρον.
- α. Γίραι δὴ νούσῳ βίον ἐλλιπεῖ; β. "Ηλυθον
Ἄδαν
αὐτοθελεῖ, Κείων γενσάμενος κυλίκων.

¹ The short cloak worn by ephēbes.

468.—MELEAGER

AT eighteen, Charixenus, did thy mother dress thee in thy chlamys¹ to offer thee, a woeful gift, to Hades. Even the very stones groaned aloud, when the young men thy mates bore thy corpse with wailing from the house. No wedding hymn, but a song of mourning did thy parents chant. Alack for the breasts that suck ed thee cheated of their guerdon, alack for the travail endared in vain. O Fate, thou evil maiden, barren thou art and hast spat to the winds a mother's love for her child. What remains but for thy companions to regret thee, for thy parents to mourn thee, and for those to whom thou wast unknown to pity when they are told of thee.

469.—CHARREMON

ATHENAGORES begot Eubulus, excelled by all in fate, excelling all in good report.

470.—MELEAGER

A. "Tell him who enquires, who and whose son thou art." B. "Philaulus, son of Eucratides." A. "And from whence dost thou say?" B. " ' "A. "What livelihood didst thou choose when alive?" B. "Not that from the plough nor that from ships, but that which is gained in the society of heroes." A. "Didst thou depart this life from old age or from sickness?" B. "Of my own will I came to Hades, having drunk of the Cean cup."² A. "Wast thou

¹ In Crete old men, when incapable of work, are said to have been compelled to drink poison.

GREEK ANTHOLOGY

α. Η πρέσβυς, β. Καλ καρτα. α. Δαχοι τύ σε
βώλος θλαφρή,
συμφωνον πίκνη φ σχοιντα λογγι βιοτα.

471.—ΚΑΛΛΙΜΑΧΟΤ

Πάτας "ῆλιε, χαῖρε" Κλεόμβροτος ὥμβρακιώτης
ἴλατ' οὐφ' ἴψηλοῦ τειχίος εἰς ἄβαν,
ἄξιον οὐδενὶς ίδειν θανάτου τακιν, αλλα Πλάτωνος
τὸ τειχίον ψυχῆρι γραμμὶ οναλεξαμένος.

472.—ΛΕΩΝΙΔΑ

Μυρίος ἡρ, ἀνθρώπε, χρονος προτοῦ, ἀχρι πρὸς ἦσ
Ἄλθετ, χάλ λοιπος μυρίος εἰς ἄβδην.
τις μοίρα ξωτῆς ὑπολειπεται, ή δοσον ὅσσον
στηγμὴ καλ στηγμὴ εἰ τι χαμηλοτερον,
μικρή σεν ξωτῇ τεθλιμμένη οὐδὲ γαρ αυτῇ
ήδει, ἀλλ' ἐχθροῦ στηγμοτερη θανατ· ν.
ἐκ τοιης ἀνθρωπος ἀπηκριθεμένος οστοῦν
ἀρμον.ης, τύψιστ' ηγρα καλ οεφελος
ῶμερ, ίδι ἀκρείον, ἐπει περι νιματις ἀκρον
εὐλη ἀκερκιστον λάπτος θεξομαντη
οίον τὸ τύφαλο, θρίον ἀπεψιλωμένων οίνων,
τολλον ἀραχναιοι στηγμιτερον σκελετου.
ἥσουν ἐξ ἡσοῦς ὅσσον σθενος, ὔμερ, ἐρεινῶν
εἶης δι λατῆς εκκλιμάνος βιοτῆ
οἰνο τούτο νοσο μεματηνος ἀχρις ὁμιλῆς
ζωσις, ἐξ αἵης ἡρμανισταις καλαμῆς
J. A. Voll, Greek Love Songs and Elegies, I, p. 30 (part
one).

BOOK VII. 470-472

old?" *B.* "Yea, very old." *A.* "May the earth
that rests on thee be light, for the life thou didst
lead was in accordance with wisdom and reason."

471.—GALLIMACHUS

CRAMBROTUS the Ambracian saying, "Farewell, O
Sun," leapt from a high wall to Hades, not that he
saw any evil worthy of death, but that he had read
one treatise of Pinto, that on the soul

472.—LEONIDAS OF TARENTUM

O MAN, infinite was the time ere thou camest to
the light, and infinite will be the time to come
in Hades. What is the portion of life that remains
to thee, but a pin-prick, or if there be nought brier
than a pin-prick? A little life and a sorrowful is
thine, for even that little is not sweet, but more
odious than death the enemy. Men built as ye
are, of such a frame of bones, do ye lift yourselves
up to the air and the clouds? See, man, how
little use it is, for at the end of the thread¹
a worm seated on the loosely woven vesture²
reduces it to a thing like a skeleton leaf, a thing
more loathly than a cobweb. Enquire of thyself at
the dawn of every day, O man, what thy strength is
and learn to lie low, content with a simple life,
ever remembering on thy heart, as long as thou
dwelilst among the living, from what stalks of straw
thou art pieced together³

¹ i.e. of life.

² The flesh.

³ The epigram was doubtless written under a figure of a
skeleton. Lines 11, 12 are corrupt and the sense uncertain.

GREEK ANTHOLOGY

472a.—ΤΟΥ ΛΥΤΟΥ

Χειμέριαν ζωὴν ὑπαλεύο, νεῖο δ' ἐς δρμον,
ώς κήγῳ Φειδων ὁ Κρέτου εἰς μίδην.

473.—ΑΡΙΣΤΟΔΙΚΟΥ

Δαιδὼ καὶ Μάθυμνα τὸν ἐν τριετηρίσιν "ΙΙρας
Εὐφρονα λυσσατὰν ὡς ἐγύθητο νέκυν,
ζωὰν ἀρνήσαντα, ταυτπλέκτων δ' ἄπο μιτρῶν
χερσὶ δεραιούχους ἐκρεμάσαντο βρύχους.

474.—ΑΔΗΛΟΝ

Εἰς ὅδε Νικάνδρου τέκνων τάφος ἐν φάσι ἀεὶ^ν
ἄννσε τὰν ἴερὰν Δυστίδικας γενεάν.

475.—ΔΙΟΤΙΜΟΤ

Νυμφίον Εὔαγόρην ποτὲ πενθερὸν ἡ Πολυαίνου
Σκιλλίς αὐ^τ εὐρείας ἥλθε βοῶσα πῦλας,
παῖδα τὸν Ἡγεμάχειον ἐφέστιον οὐδ' ἄρ' ἔκείνη
χήρη πατρφούς αὐθις ἐσῆλθε δόμους,
δαιμονίη τριτάτῳ δὲ κατέφθιτο μηνὶ δυσαίων
οὐλομένη ψυχῆς δύσφρον τηκεδον.⁶
τοῦτο δ' ἐπ' αμφοτέροισι πολύκλαυτον φιλότητος
ἔστηκεν λείγ μαῆμα παρὰ τρισδεφ.

476.—ΜΕΛΕΑΓΡΟΤ

Δάκρυά σοι καὶ νέρθε διὰ χθονός, Ἦλιοδώρα,
δωροῦματ, στοργᾶς λείψανος, εἰς ᾗδαν,
δάκρυα δυσδάκρυτα πολυκλαύτῳ δ' ἐπὶ τύμβῳ
σπενδε μιᾶμα πόθων, μιᾶμα φιλοφροσύνας.

BOOK VII 472B-476

472B.—BY THE SAME

Avoid the storms of life and lie ye to the haven,
to Hades, as I, Pheidon the son of Critis, did.

473.—ARISTODICUS

Demo and Methymna when they heard that Euphrion, the frenzied devotee at the triennial festivals of Hera, was dead, refused to live longer, and made of their long knitted girdles nooses for their necks to hang themselves.

474. ANONYMOUS

This single tomb holds all Nicander's children,
the dawn of one day made an end of the holy
offspring of Lysidice.

475.—DIOTIMUS

Scylla the daughter of Polynicus went to her father-in-law's, lamenting, as she entered the wide gates, the death of her bridegroom, Evagoras the son of Hegemachus, who dwelt there. She came not back, poor widowed girl, to her father's house, but within three months she perished, her spirit wasted by deadly me ancholy. This tearful memorial of their love stands on the tomb of both beside the smooth high-way.

476.—MELEAGER

Tears, the last gift of my love, even down through
the earth I send to thee in Hades, Henodora—tears
full to shed, and on thy much-wept tomb I pour them
in memory of longing, in memory of affection.

GREEK ANTHOLOGY

οικτρὰ γὰρ οικτρὰ φίλαι σε καὶ ἐν φθιμένοις
 Μελέαγρος 5
 αἰάξω, κενεάπ εἰς Ἀχέροντα χάριν.
 αἰαὶ, ποῦ τὸ ποθειπόν ἔμοὶ θαλός; ἀρπασεν" Ἄδας,
 ἀρπασεν" ἄκραιον δ' ἄνθος ἐφύρε κάνις.
 ἀλλισ σε γουνούμας, Γᾶ παντροφε, τὰν παναδυρτον
 ἡρέμα σοις κολποις, μάτερ, ἐναγκαῖλσαι. 10

II. C. Beestung, In a Garden, p. 99. A. Lamb, Odes of
 Pindaricae, ed. 1, p. 189; J. A. Hall, Greek Love Songs and
 Lyrics, i. p. 78.

477.—ΤΤΜΝΕΩ

Μή σοι τόντο, Φιλαινί, λίην ἐπικύρδιον ἔστω,
 εἰ μὴ πρὸς Νείλῳ γῆς μορίης ἔτυχες,
 ἀλλά σ' Ἐλευθέρην δὲ ἔχει τάφος· ἔστι γὰρ ἵση
 πάντοθεν εἰς αἰδηνὸν ἐρχομένοισιν ὁδος.

478.—ΛΕΩΝΙΔΟΤ

Τις ποτ' ἄρ' εἴ, τινος ἀρά παρὰ τρίβον δοτέα ταῦτα
 τλίμον ἐν ἡμιφαεὶ λέρνακτι γυμνὰ μενει,
 μῶμα δὲ καὶ τάφος αἱὲν ἀμαξεύοντος ὁδίτεω
 ἄξονι καὶ τροχιῇ λετὰ παραζέεται
 ἥδη σου καὶ πλευρὰ παρατρεψοντις ἀμαξαί,
 σχέτλει, σοὶ δὲ οὐδεὶς οὐδὲ ἐπὶ δάκρυ βαλεῖ. 5

479.—ΘΕΟΔΩΡΙΔΑ

Πέτρος ἔγώ τὸ τἄλαι γυρὴ καὶ ἀτριπτος ἐπιβλήσ
 την Ἡρακλείτου ἔνδον ἔχω κεφαλήν
 αἷων μὲν ἑτριψεν προκάλαις ἴσσον ἐν γαρ ἄμαξῃ
 πανφόρῳ αἰζηῶν εἰνοδιη τέταρα.
 ἀγγέλλω δὲ βροτοῖσι, καὶ ἀστηλος περ ἔονσα,
 θεῖον ὑλακτηγτὴν διμον ἔχουσα κύνα.

Piteously, piteously doth Meleager lament for thee who art still dear to him in death, paying a vain tribute to Acheron. Alas! Where is my beautiful one, my heart's desire? Death has taken her, has taken her, and the flower in full bloom is defiled by the dust. But Earth my mother, nurturer of all, I beseech thee, clasp her gently to thy bosom, her whom all bewail.

477.—TYMNES

Let not this, Philensis, weigh on thy heart, that the earth in which it was thy fate to lie is not beside the Nile, but that thou art laid in this tomb at Eleutherna. From no matter where the road is the same to Hades.

478.—LEONIDAS OF TARENTUM

Who ever canst thou be? Whose poor bones are these that remain exposed beside the road in a coffin half open to the light, the mean tomb and monument ever scraped by the axle and wheel of the traveller's coach? Soon the carriages will crush thy ribs, poor wretch, and none to shed a tear for thee.

479.—THEODORIDES

I, the stone coffin that contain the head of Heraclitus, was once a rounded and unworn cylinder, but Time has worn me like the shingle, for I lie in the road, the highway for all sorts and conditions of men. I announce to mortals, although I have no stele, that I hold the divine dog who used to bark at the commons.

GREEK ANTHOLOGY

480.—ΛΕΩΝΙΔΑ

“Ηδη μεν τέτριπται ὑπεκκεκαλυμμένον ὄστεῦν
ἀρμονίγε τ’, ὀνερ, πλὰξ ἐπικεκλιμένη
ἥδη καὶ σκώληκες ὑπὲκ σοροῦ αὐγυαῖσοιται
ἥμετέρης τέ πλέον γῆν ἐπιεινύμεθα;
ἢ γάρ την οὕπιο πρὸν ἴτιν ὅδὸν ἐτριήξαντο
ἄνθρωποι, κατ’ ἔμῆς νισσουμενοὶ κεφαλῆς.
Ἄλλα πρὸς ἔργανον, ‘Λιδωνέος Βρομεία τε
καὶ Νικτός, ταυτῆς ἑκτὸς εἶτ’ ἀτραπιτοῦ.

481.—ΦΙΛΗΤΑ ΣΑΜΙΟΤ

Α στάλα βαρύθουσα λέγει τίδε· “Τὰν μινύωρον,
τὰν μικκὰν Ἀΐδας ἀρπασε θειοδόταν.
Χά μικκὰ ταδε πατρὶ λέγει πᾶλι· “Ισχεο λύπας,
Θειοδοτε· θνατοὶ πολλάκι δυστυχεῖσι.

482.—ΑΔΗΛΟΝ

Οὕπω τοι πλόκαμοι τετμημένοι, οὐδὲ σελάνας
τοι τριετεῖς μηνῶν ἀνιοχεῦντο δρόμοι,
Κλεύδικε, Νικασίς δέ σαν περὶ λάρυππα μάτηρ,
τλῆμον, ἐπ’ αἰακτῷ πόλλ’ ἐβόδα στεφάνη,
καὶ γενέτας Περίκλειτος· ἐπ’ ἀγνώτῳ δ’ Ἀχέροντι
ἡβασεις ἥβαιν, Κλεύδικ’, ἀνοστοτάται.

483.—ΑΔΗΛΟΝ

‘Αἴδη ἀλλιτάνευτε καὶ ἀτροπε, τίπτε τοι οὗτοι
Κάλλαισχροις ζωᾶς οἵτιον ὄφράνισαις,
ἔσται μάν ὡς παῖς ἐν δώμασι Φεργεφονείοις
παιγνιοις· ἀλλ’ οἴκος λιγύρᾳ λέλοιπε πάθη.

480.—LEONIDAS OF TARENTUM

ALREADY, Sirrah, my bones and the sh^t that lies on my skeleton are exposed and crushed, already the worms are visible, looking out of my coffin. What avails it to clothe ourselves with carts, for men travelling over my head have opened here a road untrodden before. But I conjure you by the infernal powers, Pluto, Hermes and Night, keep clear of this path.

481.—PHILIKTAS OF SAMOS

The grave-stone heavy with grief says "Death has carried away short-lived little Thedota," and the little one says again to her father, "Theodotus, cease to grieve, mortals are often unfortunate."

482. ANONYMOUS

NOT yet had thy hair been cut, Cleodicus, nor had the moon yet driven her chariot for thrice twelve periods across the heaven, when Nicasis thy mother and thy father Pericles, on the brink of thy lamented tomb, poor child, wailed much over thy coffin. In unknown Aetaron, Cleodicus, shalt thou bloom in a youth that never, never may return here.

483.—ANONYMOUS

HADES, inexorable and unbending, why hast thou robbed baby Callaschron of life? In the house of Persephone the boy shall be her plaything, but at home he leaves bitter suffering.

GREEK ANTHOLOGY

484.—ΔΙΟΣΚΟΡΙΔΟΤ

Πάντε κόρας καὶ πέντε Βιώ Διδύμων τεκοῦσα
ἄρσενας, οὐδὲ μιας οὐδὲ ἐνος πυνασσατο·
ἢ μέγ' οὔριστη ἔοιστα καὶ εὐτεκνος πύχ ὑπὸ παιδῶν,
οὐδεὶς δὲ ἐπιφῆ χεροὶ θαυοῦσα Βιώ.

485.—ΤΟΥ ΛΥΤΟΥ

Βαύλλεθ' ὑπερ τύμβου πολὺ κρίγα, καὶ τὰ συνιήθη
τυρπαῖ ἐπὶ στιλη ῥισσετ' Λλεξιμένους,
καὶ περιβωήσασθε μακρῷς ἀνελίγματα χαιτῆς
Στριμοκηρύ ἄφετοι Θυμιέτες ἀμφὶ πολιν.
ἢ γλυκερὰ πιεύσαντος ἐφ' ἴμετεροισιν τάδε ππαταις 5
πολλακι πρὸς μαλακοὺς τούδε ἔχορεντος νομαν.

486.—ΑΝΤΤΗΣ ΜΕΛΟΠΟΙΟΤ

Πολλάκις τῷδε ὁλοφυδρά κόρας ἐπὶ σάματι Κλεινα
μιτηρὸς κύματος ταῖδε ἐβοσσε φίλαν,
ψιχάρα ἀγκαλεούσα Φιλαινίδος, ἀ πρὸ γάμοιο
χλωροὶ ὑπερ ποταμοῦ χεύμ' Ἀχέροντος ἔβα.

487.—ΠΕΡΣΟΤ ΜΑΚΕΔΟΝΟΣ

"Ωλεο δὴ πρὸ γάμου, Φιλαιίτον, οὐδὲ σε μάτηρ
Πιθιάς ὡραίους ἤγαγεν εἰς θαλαμοὺς
τυμφιον· ἀλλ' ἐλεειὰ καταδρυψασα παρειάς
τεσσαρακαΐδεκέτιν τῷδε ἐκαλυψε τάφῳ.

488.—ΜΝΑΣΑΛΚΟΤ

Αἰαῖ Ἀριστοκράτεια, σὺ μὲν βαθὺν εἰς Ἀχέροντα
οἴχεας ὡραίους τεκλιμένα πρὸ γάμου·
ματρὶ δὲ δικρνα σᾶ καταλειπεται, ἀ σ' ἐπὶ τύμβῳ
πολλακι τεκλιμένα κικνεις ἐκ τκεφαλᾶς.

BOOK VII. 484-488

484.—DIOSCORIDES

Five daughters and five sons did Bio bear to Didymon, but she got no joy from one of either Bio herself so excellent and a mother of such fine babes, was not buried by her children, but by strange hands

485.—BY THE SAME

Cast white lilies on the tomb and beat by the stele of Aeximenes the drums he used to love, whirl your long flowing locks, ye Thyrides, in freedom by the city on the Strymon, whose people often danced to the tender strains of his flute that breathed sweetly on your

486.—ANYTE

OFTEN on this her daughter's tomb did Cleina call on her dear short-lived child in wailing tones, summoning back the soul of Phlaenis, who ere her wedlock passed across the pale stream of Acheron.

487 PERSES OF MACEDONIA

Thou didst die before thy marriage, Philacmon, nor did thy mother Pythas conduct thee to the chamber of the bridegroom who awaited thy prime but wretchedly tearing her checks, she laid thee in this tomb at the age of fourteen.

488.—MNASALCAS

Alas Aristocrateia, thou art gone to deep Acheron, gone to rest before thy prime, before thy marriage, and naught but tears is left for thy mother, who reckoning on thy tomb often bewails thee.

GREEK ANTHOLOGY

489.—ΣΑΠΦΟΤΣ

Τιμάδος ἀδε κόμις, τὰν δὴ πρὸ γάμου θαυμῆσαι
δέξατο Φερσεφόνας κυύνεος θάλαμος,
ὅς και ἀποθύμενας πᾶσαι νεοθάγι σιδύρῳ
ἀλικες ἴμερτάν κρατὸς ἔθετο κόμαι.

490.—ΑΝΤΤΗΣ

Παρθένον Ἀντιβίαν κατοδύραμαι, ὃς ἐπὶ πολλοῖ
τυμφίοις ἱέμενος πατρὸς ἵκοντο δόμοι,
κάλλεντο καὶ πινυτάτος ἀνὰ κλέος ἀλλ' ἐπὶ παντων
ἐλπίδας οὐλομένα Μοῖρ' ἐκύλισε πρόσω.

491.—ΜΝΑΣΑΛΚΟΤ

Αἰαὶ παρθενίας ὄλοσφρανος, ὃς ἀπὸ φαιδρὰν
ἐκλασας ἀλικίαν, ιμερόεσσα Κλεοῖ
καδδέ σ' ἀμνξαμεναι τεριδάκρυες αἴδη ἐπὶ τύμβῳ
λᾶες Σειρήνων ἑσταμες εἰδαλμοις.

492.—ΑΝΤΤΗΣ ΜΙΤΤΑΗΝΑΙΑΣ

'Ωχόμεθ', ὁ Μίλητε, φῦλη πατρὶ, τῶν ἀθεμίστων
τὰν ἄνομον Γαλατᾶν κύπριν ἀναινόμεναι,
παρθενικὰ τρισσαὶ πολιήτιδες, ὃς ὁ βιατὰς
Κελτῶν εἰς ταύτην μοῖραν ἐτρεύθεν "Αρης.
οὐ γάρ ἐμείναμεν ἀμμα τὸ δυσσεβές οὐδὲ 'Τμέναιον 5
τυμφίον, ἀλλ' 'Αἴδην εηδεμόν' εύρομεθα.

¹ This seems to be on a girl who killed herself to preserve her virginity.

BOOK VII. 489-492

489.—SAPPHO

This is the dust of Timas, whom, dead before her marriage, the dark chamber of Persephone received. When she died, all her girl companions with newly sharpened steel shorn their lovely locks.

490.—ANYTE

I BEWARE virgin Antibia, eager to wed whom came many suitors to her father's house, led by the report of her beauty and discretion; but destroying Fate, in the case of all, sent their hopes rolling far away.

491.—MNASALCAS

Woe worth hateful virginity, for which, delightful Cleo, thou didst cut short thy bright youth! We stones in the semblance of Sirens stand on thy tomb tearing our cheeks for thee and weeping.¹

492.—ANYTE OF MITYLENE (?)

We leave thee, Miletus, dear fatherland, refusing the lawless love of the impious Gauls, three maidens, thy citizens, whom the sword of the Celts forced to this fate. We crooked not the unholy union nor such a wedding, but we put ourselves in the wardship of Hades.²

¹ This tale seems to be derived from some romance. According to Jerome (*Adv. Jovianum*, Lib. I., p. 180) the maidens were seven in number.

GREEK ANTHOLOGY

493.—ΑΝΤΙΠΑΤΡΟΥ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Οὐ νούσῳ Ἄρδυπα τε καὶ ἡ γενέτειρα Βοΐσκα
 οὐδὲ ὅπο δυσμενέων δούρατι κεκλίμεθα·
 ἀλλ’ αὐται, πάτρας ὅπότε ἔφλεγεν ἄστι Κορίνθου
 γοργὸς Ἀρης, μῆδαν ἀλτιμον εἰλόμεθα.
 ἔκτανε γὰρ ματηρ με διασφακτήρις σιδυρφ,
 οὐδὲ ἴδου φειδὼν δύσμαρος ἐσχε βίου,
 ἀψε δὲ ἐναιυχενίη δειρὰν βρόχῳ· ης γὰρ ἀμείνων
 δουλοσύνας ἀμῦν πότμος ἐλειθέριος.

494.—ΑΔΕΣΠΟΤΟΝ

Ἐν πάντῳ Σωδαμος ὁ Κρῆς θάνεν, φίλα, Νηρεῦ,
 δικτυα καὶ τὰ σὸν ἦν κεῖνο σύνηθες ὕδωρ,
 ἤχθιβαλεὺς ὁ περισσὸς ἐν ἀνδράσιν. ἀλλὰ θάλασσα
 σὸν τι διακρίνει χειματος οὐδὲ ἀλεῖς.

495.—ΑΛΚΑΙΟΤ ΜΕΣΣΗΝΙΟΤ

Στυγνὸς ἐπ' Ἀρκτούρῳ νεύταις πλόος· ἐκ δὲ θορείης
 λαῖλαπος Ἀσπύσιος πιερον ἔτευξα μόρον,
 οὐδ στείχεις παρὰ τύμβον, ὁδοιπόρε· σῶμα δὲ πόντος
 ἔκριψῃ· Αἴγαιον ῥαιτόμενον πελάγει.
 ήθέων δακρυτὸς ἄπας μοροτ ἐν δὲ θαλάσσῃ
 πλεύστα πολυκλαύτου κῆδεα ναυτιλῆς.

496.—ΣΙΜΩΝΙΔΟΤ

Ηερίη Γεράνεια, πακὸν λέπας, ὄφελεν Ἰστρον
 τῆλε καὶ ἐκ Σκυθέων μακρον ὄρᾶν Τάναιν,

493.—ANTIPATER OF THESSALONICA

I, Rhodope, and my mother Boisca neither died of sickness, nor fell by the sword of the foes, but ourselves, when dreadful Ares burnt the city of Corinth our country, chose a brave death. My mother slew me with the slaughtering knife, nor did she, unhappy woman, spare her own life, but tied the noose round her neck, for it was better than slavery to die in freedom.

494.—ANONYMOUS

IN the sea, Nereus, died Sodanus the Cretan who loved thy nets and was at home on these thy waters. He excelled all men in his skill as a fisher, but the sea in a storm makes no distinction between fishermen and others.

495.—ALCAEUS OF MESSENE

ARCTURUS' rising¹ is an ill season for sailors to sail at, and I, Aspasia, whose tomb thou possest, traveller, met my bitter fate by the blast of Boreas. My body, washed by the waters of the Aegean main, is lost at sea. Lamentable ever is the death of young men, but most mournful of all is the fate of travellers who perish in the sea.

496.—SIMONIDES

Lovly Gerania,² evil chif, woud that from the far Scythian land thou didst look down on the Danube and the long course of the Tanais, and didst not

¹ Middle of September. ² North of the Isthmus of Corinth.

GREEK ANTHOLOGY

μηδὲ πέλας ναίειν Σκειρωνικὸν οἶδα θαλάσσης,
ἀγκεα νιφομένης ἀμφὶ Μεθουριάδος.
νῦν δὲ μὲν ἐν πόντῳ κρυερὸς νέκυς οἱ δὲ βαρεῖαν
ναυτιλίην κενεοὶ τῆδε βοῶσι ταφοι.

497.—ΔΑΜΑΓΗΤΟΤ

Καὶ ποτε Ήμιώδης, τὰ παρ' ἑλπίδη κήδεα κλαίων,
παιδὶ Λύκῳ πενεὸν τοῦτον ἔχεις τάφον
οὐδὲ γάρ ὑθνεῖην ἔλαχεν κύνιν, ἀλλά τις ἀκτὴ
Θυνιὰς ἡ νήσων Ποντιαδῶν τις ἔχει
ἔνθ' ὅγε ποι πάντων κτερέων ἄτερ αστέα φαίνει
γυμνός ἐπ' ἀξείνου κειμένους αἰγιαλοῦ.

498.—ΑΝΤΙΠΑΤΡΟΤ

Δάμης ὁ Νυσαιεὺς ἔλαχὺ σκάφος ἐκ ποτε πόντου
Ἰονίου ποτὶ γὰν ναυστολέων Πελοπος,
φορτίδα μὲν καὶ πάντα γεώτες ἐπιβιγτορα λαὸν,
κυρατὶ καὶ συρμῷ πλαζομένους ἀνέμων,
ἀσκηθεῖς ἐσάωσε καθιεμένης δὲ ἐπὶ πέτραις
ἀγκυρῆς, ψυχρῶν κάθαρεν ἐκ νιφάδων
ἡμιսτας ὁ πρέσβης. ίδιος δέ λιμενα γλυκυν ἄλλοις
δούς, ξένε, τὸν Ληθῆς αὐτὸς ἔδυ λιμένα.

499.—ΘΕΑΙΤΗΤΟΤ

Ναυτῖλοι ὡς πλώοντες, ὁ Κυρηναῖος Ἀρίστων
πάντας ὑπὲρ Ξενίου λίσσεται ὑμε Διός,
εἰπεῖν πατρὶ Μένωνι, παρ' Ἰκαρίας ὅτι πέτραις
κεῖται, ἐν Λίγαιῳ θυμὸν ἀφεῖς πελάγει.

BOOK VII. 496-499

dwell near the waves of the Scironian sea and by the ravines of snowy Metharias.¹ Now he is in the sea, a cold corpse, and the empty tomb here laments his unhappy voyage.

497.—DAMAGETUS

Tuymones too,² on a time, weeping for his unexpected sorrow built this empty tomb for his son Lycaus, for not even does he lie under foreign earth, but some Bithynian strand, some strand of the Black Sea holds him. There he lies, without funeral, showing his bare bones on the inhospitable shore.

498.—ANTIPATER OF SIDON

Damis of Nysa once navigating a small vessel from the Ionian Sea to the Peloponnesus, brought safe and sound to land the ship with all on board, which the waves and winds had swept out of its course, but just as they were casting anchor on the rocks the old man died from the chilling snow-storm, having fallen asleep. Mark, stranger, how having found a sweet haven for others, he himself entered the haven of Lethe.

499. — THEAETETUS

Ye sailors on the sea, Aristo of Cyrene praye you all by Zeus the Protector of strangers to tell his father Meno that he lost his life in the Aegaeon main, and lies by the rocks of Icaria.

¹ The only Methuriades known are small islands near Troozen.

² Because there were other similar tombs close by

GREEK ANTHOLOGY

500.—ΑΣΚΑΝΠΙΑΔΟΤ

Ω παρ' ἐμὸν στείχων κενὸν ἡρίον, εἰπον, ὁδῖτα,
εἰς Χιον εὔτ' θν ἵκῃ, πατρὶ Μελησαγόρῃ.
ιώς ἐμὲ μὲν καὶ νῆα καὶ ἐμπυρίην πακὸς Εὑρος
ῶλεσεν. Βύτπου δ' αὐτὸ λέλειπτ' δνομα.

501.—ΠΕΙΡΙΧΟΤ

Βύρση χειμέριαι σε καταγίδες ἔξεκῦλισαν,
Φύλακ, πολικλύστιο γυμνὸν ἐπ' ἥιόνι,
οἰνηρήκ Δεσθοιο παρὰ σφυρόν· αὐγίλεπος δε
πέτρου ἀλιβρέκτῳ κεῖσαι ὑπὸ πρόποδι.

502.—ΝΙΚΑΙΝΕΤΟΤ

Ἡρίον εἰμὶ Βίτωνος, ὁδοιπόρε εἰ δὲ Ταράνην
λείπων εἰς ταῦτὴν ἔρχεαι· Αμφίπολιν,
εἰπεῖν Νικαγόρᾳ, παῖδων δτε τὸν μόνον αὐτῷ
Στρυμονίτης ἔριφων ὠλεσε πανδυσίγ.

503.—ΛΕΩΝΙΔΑ

- a. Ἀρχαίης ὁ θιαδὸς ἐπεστηλωμένον ἄχθος,
εἰποις δυτικ' ἔχειτ, ή τίνος, ή ποδαπόν.
- β. Φιντων³ Ἐρμονῆτα Βαθυκλεος, δι πολὺ κῦμα
ῶλεσεν, Δρκτούρου λαίλαπτε χρησάμενον.

504.—ΤΟΥ ΛΥΤΟΥ

Πάρμις ὁ Καλλογυνότου ἐπακταῖος καλαμευτής,
ἄκρος καὶ κίχλης καὶ σκάρου ἰχθυβολεύς,

BOOK VII. 500-504

500. —ASCLEPIADES

WAYFARER who passest by my empty tomb, when thou comest to Chios tell my father Melesagoras that the evil south-easter destroyed me, my ship, and my merchandise, and naught but the name of Euppus is left.

501.—PERSES

THE wintry blasts of the east wind cast thee out naked, Phileas, on the surf-beaten shore beside a spur of Lesvos rich in wine, and thou hast on the sea-battered foot of the lofty cliff.

503. —NICAENETUS

I AM the tomb, traveller, of Bito, and if leaving Torone thou comest to Amphipolis, tell Nicagoras that the Strymonian wind at the setting of the Krios was the death of his only son.

503.—LEONIDAS OF TARENTUM

A "O stone standing a burden on the ancient beach, tell me whom thou holdest, whose son and whence?" B. "Phinto the son of Bathycles of Heracleia, who perished in the heavy sea, encountering the blast of Arcturus."¹

504.—By THE SAME

PARNIS, Callignotus' son, the shore-fisher, a first class hand at catching wrasse and scaros and the

¹ i.e. a September gale.

GREEK ANTHOLOGY

καὶ λάθρου πέρικης δελεάρπαγος, δόσσα τε κοῖλας
σηραγγας πέτρας τ' ἔμβυθιους νεμεται.
ἄγρης ἐκ πρωτης ποτ' ιουλίδα πετριγεσσαν
δακιάζων, ὅλοὴν ἐξ ἀλὸς ἄριμενος,
ἔφθιτ· ὅλασθηρὴ γὰρ υπὲκ χερὸς ἀλέασα
φχετὲ ἐπὶ στεινὸν πιλλομενη φύρυγα.
χῶ μεν μηρίνθων καὶ δουνακος ἀγκιστρων τε
ἔγγυς ἀπὸ πυσιήν ἡκε κυλειδομενος.
νῆματ ἀναπλήσας ἐπιμοίρια· τοῦ δε θανύντος
Γρίπων ὁ γρυπεὺς τοῦτον ἔχωσε τάφον.

6

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505. -ΣΑΠΦΟΤΣ

Τῷ γρυπεῖ Πελάγων πατὴρ ἐπέθηκε Μενίσκος
κύρτου καὶ κίσπαν, μνᾶμα κακοζότας.

Sic O. A. Elton, Specimens of the Classic Poets, i. p. 108.

506. -ΛΕΩΝΙΔΑ

Κήν γῆ καὶ πόντῳ πεκρύμμεθα· τοῦτο περισσὸν
ἐκ Μαιρέων Θαροὺς Χαριδόνι ήνυσσατο.
ἢ γὰρ ἐπ' ἀγκύρης ἔνοχον Βάρος εἰς ἄλα δυνων,
Ιώνιόν θ' ὑγρὸν κῦμα πατερχόμενος.
τὴν μὲν ἔσωσ', αὐτὸς δὲ μετάτροπος ἐκ βυθοῦ ἔρρων δ
ἥδη καὶ ναύπαις χεῖρας ὄρεγνύμενος,
ἔβρωθη τοιόν μοι ἐπ' ἄγριον εὖ μέγα κῆτος
ἥλθεν, ἀπεβροξεν δ' ἄχρις ἐπ' ὄμφαλον.
χήμασυ μὲν ναῦται, ψυχρὸν Βάρος, ἐξ ἀλὸς ήμῶν
ἥρανθ', ήμασυ δὲ πρίστις ἀπεκλάσατο·
ἥριν δὲ ταύτη κακὰ λειψανα Θάρσυος, ὁμερ,
ἔκριψαν πάτρην δ' οὐ πάλιν ἴκυμεθα.

10

perch, greedy seizer of the bait, and all fish that live in crevices and on rocky bottoms, met his death by biting¹ a rock-dwelling *ichthys*² from his first catch of the day, a fish he lifted from the sea for his destruction, for slipping from his fingers, it went wriggling down his narrow gullet. So breathed he his last, rolling over in agony, near his lines, rod, and hooks, fulfilling the doom the destines spun for him, and Grpo the fisherman built him this tomb.

505.—SAPPHO

His father, Meniseus, placed on Pelagon's tomb a weel and oar, a memorial of the indigent life he led.

506.—LEONIDAS OF TARENTUM

I AM buried both on land and in the sea, this is the exceptional fate of Tharsys, son of Charmides. For diving to loosen the anchor, which had become fixed, I descended into the Ionian sea, the anchor I saved, but as I was returning from the depths and already reaching out my hands to the sailors, I was eaten, so terrible and great a monster of the deep came and gap ped me down as far as the navel. The half of me, a cold burden, the sailors drew from the sea, but the shark eat off the other half. On this beach, good Sir, they burned the vile remains of Tharsys, and I never came home to my country.

¹ To kill it.

² Now called "yros," not a wrasse (as L. and G.), but a small, rather prickly rock-fish,

GREEK ANTHOLOGY

507a.—ΣΙΜΩΝΙΔΟΤ

‘Ανθρωπ’, οὐ Κροίσου λεύσσεις τάφον, ἀλλὰ γὰρ
ἀνδρὸς
χερνήτεω μικρὸς τύμβος, ἐμοὶ δὲ ἵκανός.

507a.—ΤΟΥ ΑΥΤΟΥ

Οὐκ ἐπιδῶν νῦμφεια λέχη κατέβην τὸν ἄφυκτον
Ἴόργιππος ξανθῆς Φερσεφόνης θᾶλαιμον.

508.—ΤΟΥ ΑΥΤΟΥ

Πανσανίου ἱγτρὸν ἐπώνυμον, Ἀγγίτεω νίν,
τόνδ', Δοκληπιάδην, πατρὸς ἔθαψε Γέλα,
θῇ πλείστους κρινεράσι μαρασμένους ὑπὸ νούσοις
φῶτας ἀπέστρεψεν Φερσεφόνης θαλάμων.

509.—ΤΟΥ ΑΥΤΟΥ

Σῆμα Θεόγυνδος εἰμὶ Σωκρέος, φ' μὲν ἐπέθηκεν
Γλαῦκος ἔταιρειης ἀντὶ παλυχρούιον.

510.—ΤΟΥ ΑΥΤΟΥ

Σῶμα μὲν ἀλλοδαπὴ κεύθει κόνις· ἐν δὲ σε πάντῳ,
Κλείσθενες, Εὐξείνῳ μοῖρ' ἔκιχεν θανάτου
πλαζομένου· γλυκερῷ δὲ μελιφρονος οἴκαδε νόστοι
ἥμπλακες, οὐδὲν Χίον ἐπ' ἀμφιρύτην.

A. Eddale, *The Poetry Review*, Sept. 1913.

511.—ΤΟΥ ΑΥΤΟΥ

Σῆμα καταφθιμένου Μεγακλέος εὗτ' Λι βωμαῖ,
οἰκτείρω σε, τάλαι Καλλία, οἵ ἔπαθες.

BOOK VII. 507A-511

507A.—SIMONIDES

Thou seest not the grave of Croesus, but a poor labourer's tomb is this, yet sufficient for me.

507B.—BY THE SAME

I, GORGIAS, without having looked on the bridal bed, descended to the chamber that none may escape of fair-haired Persephone.

508.—BY THE SAME

His city Gela buried here Pausanias, son of Anchutes, a physician of the race of Asclepius, bearing a name¹ expressive of his calling, who turned aside from the chambers of Persephone many men wasted by chilling disease.

509.—BY THE SAME

I AM the monument of Theognis of Sinope, erected over him by Glaucon for the sake of their long companionship.

510.—BY THE SAME

THE earth of a strange land lies on thy body, Cleisthenes, but the doom of death overtook thee wandering on the Euxine sea. Thou wast cheated of sweet, homed home-coming, nor ever didst thou return to sea-girt Chios.

511.—BY THE SAME

WHEN I look on the tomb of Megacles dead, I pity thee, poor Callias, for what thou hast suffered.

¹ Stiller of pain.

GREEK ANTHOLOGY

512.—ΤΟΥ ΑΥΤΟΥ

Τῶνδε δι' ἀνθρώπων ἀρετὰν οὐχ ἴκετο καπνὸς
αἰθέρα δαιμόνης εὐρυχόρου Τεγέας.
οἱ βαύλοντο πόλιν μὲν ἐλευθερίᾳ τεθαλνίαν
παισὶ λιπεῖν, αὐτοὶ δὲ ἐν προμίχοιστε βανεῖν.

513.—ΤΟΥ ΑΥΤΟΥ

Φῇ ποτε Πρωτόμαχος, πατρὸς περὶ χεῖρας ἔχοντος,
ἥμικ' ἀφ' ἵμερτὴν ἐπισεεν ἡλικίην.
·Ω Τιμηταρίδη, παιδὸς φίλου οὖ ποτε λῆξεις
οὗτ' ἀρετὴν ποθέων οὔτε σαοφροσύνην

514.—ΤΟΥ ΑΥΤΟΥ

Αἰδὼν καὶ Κλεόδημον ἐπὶ προχοῦσι θεαίρου
ἀειπίου στονόεντ' ἥγαγεν εἰς θάνατον,
Θρηκικια κυρσαντα λόχῳ πατρὸς δὲ κλεειρὸν
Διφίλοι αιχμητὴς τιὸς ἔθηκ' δνομα.

515.—ΤΟΥ ΑΥΤΟΥ

Αἰαῖ, νοῦσε βαρεῖα τί δὴ ψυχαῖσι μεγαίρεις
ἀνθρώπων ἐρατῇ πάρι μεστήτῃ μένειν,
ἡ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἄμερσας
ἥθεαν, πρὶν ἴδειν κουριδίην ἀλοχον.

516.—ΤΟΥ ΑΥΤΟΥ

Οἱ μὲν ἐμὲ κτείναντες ὅμοιῶν ἀντιτύχοιεν,
Ζεῦ Ξένι· οἱ δὲ ὑπὸ γᾶν θέαπες δναυτο βίου.

512.—BY THE SAME

Through the valour of these men the smoke of spacious Tegea in flames never went up to heaven. They resolved to leave to their children their city prospering in freedom and to die themselves in the forefront of the fight.

513.—BY THE SAME

Protomachus said, when his father was holding him in his arms as he breathed forth his lovely youth, "Timenorides, never shalt thou cease to regret thy dear son's valour and virtue."

514.—BY THE SAME

SHAME of retreat led Cleodemus, too, to mournful death when on the banks of ever-flowing Thescelus he engaged the Thracian troop, and his warrior son made the name of his father, Diphilus, famous.

515.—BY THE SAME

Alas, cruel sickness, why dost thou grudge the souls of men their sojourn with lovely youth? Timarchus, too, in his youth thou hast robbed of his sweet life ere he looked on a wedded wife.

516.—BY THE SAME

Zeus, Protector of strangers, let them who slew me meet with the same fate, but may they who laid me in earth live and prosper!¹

¹ On the grave of one slain by robbers. cp. Nea. 310, 581

GREEK ANTHOLOGY

517.—ΚΑΛΛΙΜΑΧΟΤ

Ἡθοὶ Μελάνιπποι ἐθάπτομεν, ἡελίου δὲ
δυσμένου Βασιλὸς κύτθαι παρθενικὴ
αὐτογερίζωεν γάρ, ἀδελφεὸν ἐν πυρὶ θεῖσα,
οὐκέ ἔτλη. δίδυμον δ' οἰκος ἐσεῖδε κακὸν
πατρος Ἀριστέπποιο· κατίγρησεν δὲ Κυρήη
πᾶσα, τὸν εὔτεκνον χῆρον ἰδοῦσα δόμον.

5

518.—ΤΟΥ ΑΥΤΟΥ

Ἀστακίδην τὸν Κρῆτα, τὸν αἰπόλον, ἥρπασε Νύμφη
ἔξ ὄρεος· καὶ νὺν ἴερος Ἀστακίδης.
οὐκέτι Δικταίρσιν ὑπὸ δρυσίν, οὐκέτι Δάφνιν
ποιμένες, Ἀστακίδην δ' αἰὲν ἀεισόμεθα.

519.—ΤΟΥ ΑΥΤΟΥ

Δαιμονα τίς δ' εὖ οἶδε τὸν αὔριον, ἀνίκα καὶ σέ,
Χάρης, τὸν ὄφθαλμοις χθιζὸν ἐν ἀμετέροις,
τῷ ἔτερῳ κλαύσαντες εθάπτομεν; οὐδενὶ ἐκείνου
εἶδε πατήρ Διοφῶν χρῆμ' ἀνιαροτερον.

520.—ΤΟΥ ΑΥΤΟΥ

“Ην δίξῃ Τίμαρχον ἐν Ἀιδοῖ, δφρα πύθηαι
ἡ τι περὶ ψυχῆς, ἢ πάλι πῶς ἔσεαι,
δίξεσθαι φυλῆς Πτολεμαῖδος, νιέα πατρὸς
Πανσανίου δήεις δ' αὐτὸν ἐν εἰσεβέων.

521.—ΤΟΥ ΑΥΤΟΥ

Κύζικον ἦν ἐλθῆς, δλύγος πόνος Ἰππακὸν εὑρεῖν
καὶ Διδύμην· ἀφανῆς οὗτοι γὰρ ἡ γενεῖ
καὶ σφιν ἀνιηρὸν μὲν ἐρεῖς ἔπος, ἔμπα δὲ λέξας
τοῦθ', ὅτε τον κείων ὠδὸν ἐπέχω Κριτίην.

517.—CALLIMACHUS

It was morning when we buried Melanippus, and at sunset the maiden Basilo died by her own hand, for after laying her brother on the pyre she could not abide to live. The house of their father Aristippus witnessed a double woe, and all Cyrene stood with downcast eyes, seeing the home bereft of its lovely children.

518.—BY THE SAME

A NYMPH from the mountains carried off Astacides the Cretan goat-herd, and now Astacides is holy. No more, ye shepherds, beneath the oaks of Dicte shall we sing of Daphnis, but ever of Astacides.

519.—BY THE SAME

Who knows well to-morrow's fate, when thee, Charnis, who wast yesterday in our eyes, we bewailed and buried next day? Thy father Diophon never looked upon any more grievous thing.

520.—BY THE SAME

If thou wouldst seek Timarettus in Hades to enquire anything about the soul, or about how it shall be with thee hereafter, ask for Pausanias' son of the tribe Ptolemais, and it is in the abode of the pious that thou shalt find him.

521.—BY THE SAME

If thou comest to Cyzicus, it will be little trouble to find Hippacus and Didymus, for the family is by no means obscure. Then give them this message, grievous indeed, but fail not to give it, that I hold their Critias.

GREEK ANTHOLOGY

523.—ΤΟΥ ΑΥΤΟΥ

Τιμονόη, τίς δ' ἔστι; μὰ δάιμονας, οὐ σ' ἀν ἐπέγνων,
εὶ μὴ Τιμοθέου πατρὸς ἐπῆν δυνα
στήλη, καὶ Μήθυμνα τεὴ πόλις. οὐ μέγα φημὶ^λ
χῆρον ανιᾶσθαι σὸν τόσιν Εὐθυμένη.

523.—ΤΟΥ ΑΥΤΟΥ

Οῖτινες Ἀλείοι παρέρπετε σύμα Κίμωνος
ἴστε τὸν Ἰππαίου παῖδα παρερχόμενον.

524.—ΤΟΥ ΑΥΤΟΥ

- a. Ἡ δὲ υπὸ σοὶ Χαρίδας ἀναπαύεται, β. Εἰ τὸν
'Αρίμα
τοῦ Κυρηναίου παῖδα λέγεις, ὑπ' ἔμοι.
α. Ω Χαρίδα, τί τὰ νέρθε; γ. Πολὺς σκότος.
α. Λί δὲ ἀνοδοὶ τοῖς:
γ. Ψεῦδος. α. Ο δὲ Πλούτων, γ. Μύθος.
α. Ἀπωλόμεθα.
γ. Οὗτος ἐμὸς λόγος ὑμμιν ἀληθινός· εἰ δὲ τὸν ἡδὺν δ
βούλετε, πελλαιόν βοῦς μέγας εἰν ἀδῆ.

525.—ΤΟΥ ΑΥΤΟΥ

"Οστις ἐμὸν παρὰ σῆμα φέρεις πόδα, Καλλιμάχου με
ἴσθι Κυρηναίου παῖδά τε καὶ γενέτην.
εἰδεῖς δὲ ἄμφω κεν ὁ μὲν κατε πατρίδος ὅπλων
ἥρξεν ὁ δὲ ἡεισεν κρέσσονα βασκανίης
οὐ νέμεστι· Μοῦσας γὰρ δοσοὺς ἴδουν δημιατε παῖδας δ
μὴ λοξῷ πολεσὺς οὐκ ἀπέθεντο φίλους.

522.—BY THE SAME

TIMONOS! But who art thou? By heaven I would not have recognised thee, had not thy father's name Timotheus and thy city's Methymna stood on the grave-stone. I know of a truth that thy widowed husband Euthymenes is in sore distress.

523.—BY THE SAME

Ye who pass by the monument of Cimon of Elæ, know that it is Hippaeus' son whom ye pass by.

524.—BY THE SAME

A "Doth Charidas rest beneath thee?" B. "If it is the son of Arimnes of Cyrene that you mean, he does." A "What is it like below, Charidas?" C. "Very dark" A. "And what about return?" C. "All lies." A "And Pluto?" C. "A myth." A. "I am done for"¹ C. "This is the truth that I tell you, but if you want to hear something agreeable, a large ox in Hades costs a shilling." (?)

525.—BY THE SAME

KNOW thou who passest my monument that I am the son and father of Laomachus of Cyrene. Thou wilt have heard of both, the one once held the office of general in his city and the other sang songs which overcame envy. No marvel, for those on whom the Muses did not look askance in boyhood they do not cast off when they are grey.

¹ i.e. all my hopes are gone.

GREEK ANTHOLOGY

526.—ΝΙΚΑΝΔΡΟΤ ΚΟΛΟΦΩΝΙΟΤ

Ζεῦ πάτερ, Ὁθρυάδα τίνα φέρτερον ἔδρακες ἄλλου,
διὰ μανὸς ἐκ Θυρέας οὐκ ἐβέλησε μολεὺς
πατρίδ' ἐπὶ Σπάρταν, διὰ δὲ ξίφος ἥλασε πλευρᾶν,
δοῦλα καταγυριψας σκῦλα κατ' Ἰναχιδᾶν;

527.—ΘΕΟΔΩΡΙΔΑ

Θεύδατε, κηδεμόνων μέγα δάκρυον, οἵ σε θανόντα
κώκυσαν, μέλεον πυρσὸν ἀναψύμεναι,
αἰνόλινε, τρισάρε τὸ δὲ ἀντὶ γάμου τε καὶ ἡβῆς
κάλλιτες ιδίστη ματρὶ γόσιν καὶ ἄχη.

528.—ΤΟΥ ΑΥΤΟΥ

Εὐρύσορον περὶ σῆμα τὸ Φαιναρέτης ποτὲ κοῦραι
κέρσαντο ξανθοὺς θεσσαλίδες πλοκάμους,
πρωτοτόκον καὶ ἀπογμόν ἀτυζόμεναι περὶ νύμφην.
Λάρισαν δὲ φιληὴ ἤκαχε καὶ τοκέας.

529.—ΤΟΥ ΔΥΤΟΥ

Τόλμα καὶ εἰς ἀΐδαν καὶ ἐς οὐρανὸν ἄνδρα κομίζει,
ἢ καὶ Σωσάνδρον παῖδ' ἐπεβασε πυρᾶς,
Δωρόθεον Φθίᾳ γάρ ἐλεύθερον ἥμαρ ἵαλλων
ἔρρασθη Σηκῶν μεσσόθι καὶ Χιμέρας.

530.—ΑΝΤΙΠΑΤΡΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Μούναν σὸν τέκνοις νεκυοστόλε δέξο με παρθμεῖν
τὰν λάλον ἀρκεῖ σοι φόρτος ὁ Γανταλίδης
πληρώσει γαστήρ μία σὸν σκάφος· εἰσιδε κούρους
καὶ κούρας, Φοίβου σκῦλα καὶ Ἀρτέμιδος.

526.—NICANDER OF COLOPHON

O FATHER Zeus, dost thou ever see a braver than Othryadas, who would not return alone from Thyrea to Sparta his country, but transfixed himself with his sword after having inscribed the trophy signifying the subjection of the Argives.¹

527—THEODORIDAS

THEODORUS, cause of many tears to thy kinsmen, who lamented thee dead, lighting the mournful pyre, ill-fated, dead all too early, instead of joy in thy marriage and thy youth, to thy sweet mother is left but groaning and grief.

528.—BY THE SAME

The daughters of Thessaly sacred their yellow locks at the spacious tomb of Phaeononte, & straight with grief for the luckless bride dead in her first childbed, and her dear Larissa and her parents were stricken with sorrow.

529.—BY THE SAME

DARING leads a man to Hades and to heaven, daring laid Dorotheus, Sosander's son, on the pyre, for winning freedom for Phthia he was smitten midway between Sekoi and Chimera.

530—ANTIPATER OF THESSALONICA

On Niobe and her children

Thou ferry man of the dead, receive me, who could not hold my tongue, alone with my children, a boat-load from the house of Tantalus is sufficient for thee. One womb a small fill thy boat; look on my boys and girls, the spots of Phoebus and Artemis.

¹ ap. Nos. 420, 431.

GREEK ANTHOLOGY

531.—ΤΟΥ ΑΥΤΟΥ

Λύτά τοι, τρέσπαντι παρὰ χρέος, ὑπασεν ἀδπο,
 βαψαμένα κοίλων ἐντος αρῇ λαγώνων.
 μάτηρ ἢ σ' ἔτεκεν, Δαμιέτρε· φᾶ δὲ σιδαρον
 παῖδες ἔαν φυρδαν μεστον ἔχουσα φυιουν,
 ἀφριόεν ποναβῆδον ἐπιτρίουσα γένειον.
 δερκομενα λοξαῖς, οἰα Λακαινα, κυραις
 "Λείπε τὸν Ηυρωταν, ιθι Γαρταρον ἄνικα δειλαν
 οἰσθα φυγάν, τελεθειε οὗτ' ἐμος οὗτε Λάκων."

532 — ΙΣΙΔΩΡΟΤ ΑΙΓΕΑΤΟΤ

"Ἐκ με γεωμορόντε 'Βτεακλεα πόντιος ἐλπίς
 εἶλκισεν, υθνετης ἐμπορον ἐργασιης"
 μῶτα δε Τυρσηνῆς ἐπάτεν ἀλογ ἀλλ' ἀμα νητ
 πρηνιχθεις κεινης ὑδασιν ἐγκατέδυν,
 ἀθρόστον ἐμβρισαντος ἀηματος. οὐκ ἄρ' ἀλωδε
 αντὸς ἐπιπνείεις κεις ὁθουας ἀμεμος.

533.—ΔΙΟΝΤΣΙΟΤ ΑΝΔΡΙΟΤ

Καὶ Διὸς καὶ Βρομίφ με διάβροχον οὐ μεγ' ολισθεῖν,
 καὶ μονον ἐκ δοιοντε, καὶ βροτον ἐκ μακάρων.

534.—ΑΤΤΟΜΕΔΟΝΤΟΣ ΛΙΤΩΛΟΤ

Λιθρωπε, ζωῆς περιφείδεο, μηδὲ παρ' ὕρην
 ναυτίλος ισθι· καὶ δε οὐ πολὺς ἀνδρὶ βιος.
 δεῖλαι Κλεόνικε, σὺ δ' εἰς λιπαρὴν Θυσον ὑθεῖν
 ιήπειγεν, Κοίλης ἐμπορος ἐκ Συριης,
 ἐμπορος, ἡ Κλεονικε δυσιν δ' ὑπὸ Πλειάδος αντὴν
 ποντοπορῶν, αὐτῆ Πλειάδη σιγκατεδυε.

H. C. Morelting, In a Greek, p. 87

BOOK VII. 531-534

531.—BY THE SAME

THE very mother who bore thee, Demetrius, gave thee death when forgetful of thy duty thou durst fly, driving the sword into thy flanks. Holding the stee that reeked with her son's blood, gnashing her teeth, foaming at the mouth, and looking askance like a Spartan woman as she was, she exclaimed "Leave the Eurotas, go to Tartarus. Since thou cou'dst fly like a coward, thou art neither mine nor Sparta's."

532. ISIDORUS OF AEGAE

I AM Eteocles whom the hopes of the sea drew from husbandry and made a merchant in place of what I was by nature. I was travelling on the surface of the Tyrrhenian Sea, but with my ship I sank head long into its depths in a sudden fierce squall. It is not then the same wind that blows on the threshing-floor and fills the sails.

533.—DIONYSIUS OF ANDROS

IT is no great marvel that I sopped when soaked by Zeus¹ and Bacchus. It was two to one, and gods against a mortal.

534.—AUTOMEDON OF AETOLIA

MAN, spare thy life, and go not to sea in ill season. Even as it is, man's life is not long. Unhappy Cleoniceus, thou wast hastening to reach bright Thasos, trading from Coelcsyra—trading, O Cleoniceus, but on thy voyage at the very setting of the Pleiads,² with the Pleiads thou didst set.

¹ i.e. wine.

² Beginning of November

GREEK ANTHOLOGY

535.—ΜΕΛΕΑΓΡΟΤ

Οὐκέθ' ὁμοῦ χιμάρροισιν ἔχειν βίστ, οὐκέτι γαίεω
οὐ τραγύπους ὀρέων Πᾶν ἐθέλω κορυφής.
τι γλυκὺ μαι, τί ποθεινὸν ἐν αὔρεσιν, ἀλετο Δάφνη,
Δάφνης δι ιμετέρη πῦρ ἔτεκε πραδίη.
ἄστι τόδ' οἰκίστω θηρῶν δέ τις ἄλλος ἐπ' ἄγρην 5
εὐχέσθω, τὰ πάροιθ' οὐκέτι Πανὶ φίλα.

536.—ΑΛΚΑΙΟΤ [ΜΙΤΤΑΗΝΑΙΟΤ]

Οὐδὲ θυνὼν ὁ πρέσβυτος ἐφ ἐπιτέτροφε τύμβῳ
βότρυν ἀπ' οινώνθης ημερον, ἀλλὰ βάτον,
καὶ πρυγόεσσαν ἀχερδον, ἀποστύφουσαν ὅδιτῶν
χεῖλεα καὶ δίψει παρφαλέον φάρυγα.
ἀλλά τις Ἰππώνακτος ἐπήν παρὰ σῆμα μέντας, 6
εὐχέσθω κυώσσειν εὑμενέοντα μεκυν.

537.—ΦΑΝΙΟΤ [ΓΡΑΜΜΑΤΙΚΟΤ]

Ἡρίον οὐκ ἐπὶ πατρί, πολυκλαύτου δὲ παιδὸς
Λῦσις ἄχει κενεῖην τῆνδ' ἀνέχωσε κόνιν,
οὐνομα ταρχύσας, ἐπεὶ οὐχ ὑπὸ χείρα τοκτῶν
ἱλυθε δυστήνου λείψανα Μαυτιθέου.

538.—ΑΝΤΤΗΣ

Μανῆς οὗτος ἀνὴρ ήν ζῶν ποτέ· τῶν δὲ τεθνηκάδε
ἴσον Δαρείῳ τῷ μεγάλῳ δύναται.

J. A. Pott, *Greek Love Songs and Hymns*, I. p. 24.

BOOK VII. 535-538

535.—MELEAGER

No longer do I, goat-footed Pan, desire to dwell among the goats or on the hill-tops. What pleasure, what delight have I in mountains? Daphnis is dead, Daphnis who begot a fire in my heart. Here in the city will I dwell, let some one else set forth to hunt the wild beasts, Pan no longer loves his old life.

536.—ALCAEUS¹

Not even now the old man is dead, do clusters of the cultivated vine grow on his tomb, but brambles and the astringent wild pear that contracts the traveller's lips and his throat parched with thirst. But he who passes by the tomb of Hipponeax should pray his corpse to rest in sleep.

537.—PHANIAS

No monument for his father, but in mournful memory of his lamented son did Lysis build this empty mound of earth, burying but his name, since the remains of unhappy Mantitheus never came into his parents' hands.

538.—ANYTE

This man when alive was Manes,² but now he is dead he is as great as great Darius.

¹ Probably the Messenian.

² A slave's name.

GREEK ANTHOLOGY

539.—ΗΕΡΣΟΤ ΠΟΙΗΤΟΥ

Οὐ προιδών. Ήεύτιμε, κακήν δύσιν ὑετίπο
 Ἀρετοὶ ροῦ, κρυελῆς ἥψασ ναυτίλειρ,
 ἢ σε, δὲ λίγαιοι πολυκλήιδει θέουτα
 νηὶ, σὺν οὖς ἐτάροις ἤγαγεν εἰς ἀβόην.
 αἰσι, Ἀριστοδίκη δὲ καὶ Κῦπολει, οἱ σ' ἐτέκοιτο,
 μύροιται. κενέον σῆμα περισχάμενοι.

540.—ΔΑΜΑΓΓΙΤΟΥ

Προς σὲ Διος Ξενίου γρυνούμεθα, πατρὶ Χαρίνφ
 ἄγγειλον Ήγίβην. ὅμερ, ἐπ' Λιολίδα
 Μῆνιν καὶ Πολύμικον ὀλαιλότε, καὶ τούτε φαιῆς,
 ὡς οὐ τὸν δόλιον κλαίσμεν ἄμμι μόρον,
 καίπερ ὑπὸ Θρηκῶν φθίμενος χερός, ἀλλὰ τὸ κείνοις
 γῆρας ἐν ἀργαλέῃ κείμενον ὄρφανίγ.

541.—ΤΟΥ ΔΥΤΟΥ

“Εστης ἐν προμάχοις, Λαιφωνίδη, ὃδ' ἀγορεύσας,
 “Η μόρον, ἡ νίκαν, Ζεῦ, πολεμοὶ διδού,”
 ίνικα τοι περὶ Τάφρον Ἀχαιΐδα τῇ τότε ρυκτὶ
 δυσμενέες θρασέος δῆριν ἔθεντο πόνου.
 ναὶ μὴν ἀντ’ ἀρετῆς σε διακριδὼν Ἀλει ἀείδει,
 θερμὸν ἀνὰ ξείνην αἷμα χέαντα κώνιν.

542.—ΦΛΑΚΚΟΤ

Ἐθρον χαιμερίσις ἀταλὸς κρυμοῖσι δεθευτος
 κούρος ὀλισθηροῖς ποσσοῖν ἔθραιστε πάγου,

¹ In November.

² The scene of a battle in which the Spartans defeated the

BOOK VII. 539-542

539.—PERSES

HENCELESS, Theotinus, of the coming evil setting
of rainy Arcturus: didst thou set out on thy perilous
voyage, which carried thee and thy companions,
racing over the Aegaeon in the many-oared galley,
to Hades. Alas for Aristodice and Eupolis, thy
parents, who mourn thee, embracing thy empty
tomb.

540.—DAMAGETES

By Zeus, the Protector of strangers, we adjure
thee, Sir, tell our father Charinus, in Aeolian Thebes,
that Menis and Polymnius are no more, and say
this, that though we perished at the hands of the
Thracians, we do not lament our treacherous murder,
but his old age left in bereavement ill to bear.

541.—BY THE SAME

STANDING in the forefront of the battle, Chaer-

onidas, so spakest thou, "Zeus, grant me death or
victory," on that night when by Achaean Taphros,
the foe made thee meet him in stubborn battle
strife verily doth Eris sing of thee above all men
for thy valour, who didst then shed thy warm blood
on the foreign earth.

542.—FLACCUS

The tender boy, slipping, broke the ice of the
Hebrus frozen by the winter cold, and as he was
Messenian, but this epigram must refer to some later combat
on the same spot.

GREEK ANTHOLOGY

τοῦ παρασυρομένοιο περιρραγῆς αὐχέν' ἔκοψεν
θηγαλέου ποταμοῦ θιστούνοιο τρύφος.

καὶ τὸ μὲν ἵρπασθη δίναιτ μέρος· ἡ δὲ τεκοῦσα 5
λειψθεν ὑπέρθε τάφῳ μούνον ἔθηκε κάρα.

μυρομένη δὲ τὰλαινα, "Τέκος, τέκος," εἶπε, "τὸ
πυρκαϊ, τὸ δέ σου πυράνθαψεν ὑξωρ."

543.—ΔΕΚΣΙΠΟΤΟΝ

Πάντα τις ἀρῆσαιτο φυγεῖν πλόσον, ὅππότε καὶ σύ,

Θεύγενες. ἐν Διβυκῷ τύμβον ἔθευ πελαγεῖ,
ἥμικα σοι κεκμηὸς ἐπέπτατο φορτιδὶ μητή
οὐλῶν ἀντρίθμων κεῖτο νέφος γεράνων.

544.—ΔΕΚΣΠΟΤΟΝ

Εἰπέ, ποτὶ Φθίαν αὐάμπελον ἦν ποθὸς ἄκηαι
καὶ πόλιν ἀρχαίαν, ὡς ἔνει, Θαυμακίαν.

ώῃ δρυμὸν Μαλεαῖον ἀναστείβον ποτ' ἔρημον
εἶδες Δάμπωνος τόνδι ἐπὶ παιδὶ τάφου

Δερῆια, δν ποτε μούνον ἔλον δόλῳ, οὐδὲ ἀναφανδόν, 6
κλῶπες ἐπὶ Σπάρταν δῖσιν ἐπειγόμενον.

545.—ΗΓΗΣΙΠΠΟΤ

Τὴν ἀπὸ πυρκαϊῆς ἐνδέξια φασὶ κέλευθον

'Ερμῆν τοὺς ἀγαθοὺς εἰς Φαδάμανθην ἄγειν,
ἡ καὶ Ἀριστόνοος. Χαιρεστράτου οὐκ ἀδάκρυτος
πᾶν, ἥγησθλεω δῶμ' Ἀιδος κατέβη.

¹ ορ. Bk. LX. No. 66.

carried away by the current, a sharp fragment of the Bistonian river breaking away cut through his neck. Part of him was carried away by the flood, but his mother laid in the tomb all that was left to her above the ice, his head alone. And, wailing, she cried, "My child, my child, part of thee hath the pyre buried and part the cruel water."¹

543.—ANONYMOUS

One should pray to be spared sea-voyages altogether, Theogenes, since thou, too, didst make thy grave in the Libyan Sea, when that tired close-packed flock of countless cranes descended like a cloud on thy loaded ship.²

544.—ANONYMOUS

Tell, stranger, if ever thou dost come to Phthia, the land of vines, and to the ancient city of Thaumacia that, mounting once through the lonely woodland of Malea, thou didst see this tomb of Dercetas the son of Lampos, whom once, as he hastened on his way to glorious Sparta, the bandits slew by treachery and not in open fight.

545.—HEGESIPPUS

They say that Hermes leads the just from the pyre to Rhadamanthus by the right-hand path, the path by which Aristonous, the not unwept son of Chaerestratus, descended to the house of Hades, the gatherer of peoples.

¹ Pliny, *N.H.* x. 18) tells of ships being similarly sunk by flocks of quails alighting on them at night.

GREEK ANTHOLOGY

546.—ΑΔΕΣΠΟΤΟΝ

Εἶχε κορωνοβόλον πενίην λιμηρὸν Ἀρίστων
 ὄργανον, ὃ πτηνὰς ἡκροβόλικε χέναι,
 ἥκα παρποτεῖχων δολίην ὁδόν, οἷος ἐκείναις
 ψεύτισθαι λοξοῖς σύμμαστι φερβομένας.
 τὸν δὲ μὲν εἰν αὐδῇ τὸ δέ οἱ βέλος ὄρφανὸν ἔχου
 καὶ χερόν· η δέ μέρη τύμβικην ἵπερπέταται

547—ΛΕΩΝΙΔΟΥ ΛΛΕΞΑΝΔΡΕΩΣ

Τὰς στιλαν ἔχαιραξε Βιανωρ οὐκ ἐπὶ ματρί,
 οὐδὲ ἐπὶ τῷ γενέτᾳ, πότμον ὀφειλόμενον,
 παρθενικῷ δὲ ἐπὶ παιδί κατέστενε δ', οὐχ Τμεναιψ,
 ἀλλ' Ἄιδη νύμφαν δωδεκέτιν κατάγων.

548.—ΤΟΥ ΔΥΤΟΥ

- α. Τὶς Δαιμῶν 'Λργεῖος ἐπ' ἕριός; ἄρα σύναιμος
 ἐστὶ Δικαιοτέλους, β. 'Ἐστὶ Δικαιοπέλους.
 α. 'Ηχὼ τοῦτ' ἀλλῆσε πανύστατον, η τόδ' ἀληθές,
 κεῖνος δέ ἐστιν ἀνήρ; β. Κεῖνος δέ ἐστιν ἀνήρ.

549.—ΤΟΥ ΔΥΤΟΥ

Πέτρος ἔτ' ἐν Σιπύλῳ Νιόβῃ θρήναις ἀναλυζει
 ἐπτὰ διε ὀδίνων δυρομένη θάνατον
 λήξει δέ οὐδὲ αἰῶνι γόσιν. τί δέ ἀλαζόνα μύθον
 φθέγγατο, τὸν ζωῆς ἀρταγα καὶ τεκεων;

546.—ANONYMOUS

Ariero had his sling, a weapon procuring him a scanty living, with which he was wont to shoot the winged geese, stealing softly upon them so as to elude them as they fed with sidelong-glancing eyes. Now he is in Hades and the sling noiseless and idle with no hand to whirl it, and the game fly over his tomb.

547-550 ARE IN LEONIDAS OF ALEXANDRIA AND ARE ISOMERHA, LIKE Book VI Nos. 321-329.

547

Blanor caught the stone, not for his mother or father, as had been their meet fate, but for his unmarried daughter, and he groaned as he led the bride of twelve years not to Hymenaeus but to Hades.

548

"Who is the Argive Daemon on the tomb? Is he a brother of Diæcoteles?" (Echo) "A brother of Diæcoteles." "Did Echo speak the last words, or is it true that this is the man?" (Echo) "Thus is the man."

549

Niene, a rock in Sipylus, still sobs and wails, mourning for the death of twice seven children, and never during the ages shall she cease from her plaint. Why did she speak the boastful words that robbed her of her life and her children?

GREEK ANTHOLOGY

550.—ΤΟΥ ΛΥΤΟΥ

Ναυτγός γλαυκοῖ φυγων Τρίτωνος ἀπειλάτ
 Ἀιθεὺς Φθιωτηνού οὐ φύγει ανολικον'
 Πηγειοῦ παρὰ χῦμα γάρ ὥλετο. φεῦ τάλαν δοτις
 Νηρείδων Νύμφας ἔσχε ἀπιστοτερας

551.—ΑΓΛΩΠΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Λιγυιος καὶ Ηλύδος ἀδελφὲς ἀμφω ἔόντε
 ξυνὴν μεν βιοτον συζητην ἔχετην.
 ξυνὰ δε καὶ Μοίρης ληχέτην λινα, καὶ παρὰ θίνα
 Βοσπορίνη ξυνήν ἀμφεβάλοντα κόνιν.
 οὐδὲ γαρ αλλιέλωι ζωεις ἀπάνευθε δινάσθην, 5
 ἀλλὰ συνετρεχέτην καὶ παρὰ Φερσεφονην,
 χαιρετον ὡ γλυκερώ καὶ ὄμοφρονε· σηματε δ' ὑμέων
 ἀφελεν ιδρῦσθαι βωμὸς Ὄμοφροσύνης.

552.—ΤΟΥ ΛΥΤΟΥ

- α. Π ξένε, τί κλαιεις; β Διὰ σὸν μόρον. α. Οἰσθα
 τις εἴμι;
 β Οὐ μα τον ἄλλ' ἔμπητη οἰκτρὸν ὄρῳ τὸ τέλος.
 έσσι δε τίς, α. Ηερίκλεια. β Γυνὴ τίνος; α. Ἀν-
 δρὸς ἀριστου,
 δίπτορος, ἐξ Ἀσίης, οἴνομα Μεμφονίου.
 β. Πῶς δέ σε Βοσπορίη κατέχει κονιε; α. Εἶρε
 Μοίραν,
 η μοι τῆλε πάτρης ξεῖνον ἔδωκε τάφου. 6
 β. Παιδα λίπεις, α. Τριέτηρον, δις ἐν μεγάροισιν
 ἀλύνον
 ἐκδεχεται μαζῶν ἡμετέρων σταγόνα.
 β. Αἴθε καλῶς ζωι. α. Ναι, ναι, φίλος, εὔχεο κείνφ,
 δφρα μοι ἡθίσσας δακρυ φίλον σταλάσ. 10

Antaeus, who escaped the threats of sea-green Triton, escaped not the terrible Pithian wolf. For by the stream of Peneus he perished. Unfortunate to whom the Nymphs were more treacherous than the Nereids.¹

551.—AGATHIAS SCHOLASTICUS

Istros and Paulus, being two brothers, were united in life, and united in the predestined hour of their death, they lie by the Bosphorus clothed in one shroud of white. For they could not live apart from each other, but ran together to Persephone. Hail, sweet pair ever of one mind, on your tomb should stand an altar of Concord.

552.—BY THE SAME

A "STRANGER, why mournest thou?" B. "For thy fate." A "Dost know who I am?" B. "No, by . . . but still I see thy end was wretched, and who art thou?" A "Pericles." B. "Whose wife?" A "The wife of a noble man, an orator from Asia, by name Memnonius." B. "And how is it that thou liest by the Bosphorus?" A "Ask Fate who gave me a tomb in a strange land far from my own country." B. "Didst thou leave a son?" A "One of three years old, who wanders up and down the house seeking the milk of my breasts." B. "May he live and prosper" A "Yea, yea, my friend, pray for him, that he may grow up and shed sweet tears for me."

¹ cp. No. 288.

GREEK ANTHOLOGY

553.—ΔΑΜΑΣΚΙΟΤ ΦΙΛΟΣΟΦΟΤ

Χωσίμη, ἡ πρὸν δοῦσα μόνῳ τῷ σώματι δούλῃ,
καὶ τῷ σώματι τὸν εὑρεν ἐλευθερίην.

554. ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΕΩΣ

Νατύπος Ἀρχιτελῆς Ἀγαθίνορε παιδὶ θανόντι
χερσὶν διξυραῖς ἡρμολόγησε ταφαρ,
πίσι, πέτραν ἑκεῖνοι, διν οὐκ ἐκόλυψε σίδηρος,
ἀλλ' ἐτικη πυκιτοῖς δικρυστεγγόμενος
φεῦ, στιλη φθιμενῷ κούφῃ μέν, πεῖνας ἵν' εἰπε·
“Ὄντως πατρῷ χειρ επεθῆκε λίθον.”

555.—ΙΩΑΝΝΟΤ ΠΟΙΗΤΟΤ

Ἐς πόσιν ὑθρήσασα παρ' ἑσχατίης λίνα μοίρητε
ῥνεσσα καὶ χθανίους, ῥνεσσα καὶ ζυγιους
τοὺς μέν, ὅτι ζωὸν λίπον ἀνέρα τοὺς δ', δι τοῖον.
ἀλλὰ πατὴρ μίμους παισι μὲν ἐφ' ἡμετέροις.

556.—ΤΟΥ ΛΥΤΟΥ

Τοῦτο σποφροσύνας ἀντάξιον εἶρεο, Νοστώ·
διάκρυα σοι γαμέτας σπεῖσε καταφθιμένῳ.

556. ΘΕΟΔΩΡΟΤ ΤΟΤ ΑΝΘΤΠΑΤΟΤ

Νηλειής Ἀΐδης ἐπὶ σοὶ δ' ἔγέλασσε θανόντι,
Τίτυρε, καὶ τεκύων θῆκε σε μυμολόγου.

557.—ΚΤΡΟΤ ΠΟΙΗΤΟΤ

Τρεῖς ἔτεων δεκάδες, Μαίης χρονος ἐς τρία δ' ἄλλα
ἔτρεχεν, ἀλλ' Ἀΐδης πικρὸν ἔπειμψε βέλος.
Θηλυτέρην δ' ἥρπαξε ρόδων καλύκεσσιν ὄμοίην,
πάντ' ἀπομαξαμένην ἔργα τὰ Πηγελαπῆρε.

553. DAMASCUS THE PHILOSOPHER

Zosime who was never a slave but n body, has now gained freedom for her body too.

554.—PHILIPPUS OF THESSALONICA

The master Architeles with mourning hands constructed a tomb for Agathenor his son. Alas! alas! this stone no chisel cut, but drenched by many tears it crumbled. Thou, talet, rest lightly on the dead, that he may say "Of a truth it was my father's hand which placed this stone on me."

555. JOANNES THE POET

LOOKING at my husband, as my life was ebbing away, I praised the infernal gods, and those of wedlock, the former because I left my husband alive, the latter that he was so good a husband. But may their father live to bring up our children.

555a.—BY THE SAME

This, Nosto, was the reward thy virtue gained, that thy husband shed tears for thee at thy death.

556. THEODORUS PROCONSUL

On a mime

Hades is grim, but he laughed at thy death, Tityrus, and made thee the mime of the dead.

557.—CYRUS THE POET

MAIA had passed her thirtieth year and was approaching her thirty-third, when Hades cast at her his cruel dart and carried off the woman who was like a rosebud, a very counterpart of Penelope in her work.

GREEK ANTHOLOGY

558.—ΑΔΕΞΠΟΤΟΝ

Ἄδητι μὲν σύλησεν ἐμῆς νεότητος ὀπώρῃ,
κριψέ δε παππῷό μυήματι τῷδε λίθος.
οἶνομα Ρουφίνος γενομην, πάις λίθεριος,
μητρὸς δ' εξ ἀγαθῆς· ἀλλὰ μάτην γενομην
ἐν γάρ ἄκρου μονσῆς τε καὶ ἥβης ὃκος ἔλλασσας,
φεῦ, σοφὸν εἰς ἀέδην, καὶ νεος εἰς ἔρεβος.
κωκιε καὶ σὺ βλέπων τάδε γριγματα μακρόν, ὄδιτα·
δη γάρ ἔφιν ζωῶν τῇ πάις ἡὲ πατίρ.

559.—ΑΙΓΑΙΟΣ ΡΙΒΙΛΑΣ

Ἵδερ Ἀχεστοριη τρία πένθεα κείρατο χαίτην
πρώτον ἐφ "Ιπποκριτες, καὶ δεύτερον ἀμφὶ Ἰαληνῷ·
καὶ τοῦν Ἀβλαβίου γοερῷ περὶ σῆματι κεῖται,
αἰδομένη μετὰ κείνον ἐν ἀνθρωποισι φαγῆναι.

560.—ΠΑΤΛΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Εἰ καὶ επιξείνης σε, Λεόντιε, γαῖα καλύπτει,
εἰ καὶ ἐριελαύνων τῇλ' ἔθανες γονέων,
πολλά σοι ἐκ βλεφάρων ἔχυθη περιτύμβια φωτῶν
δύκρνα, δυστλήτῳ τέϊθει δαπτομένων.
πᾶσι γάρ ἡσθα λίην πεφιλημένος, ολά τε πάντων
ξυνδες ἔων κούρος, ξυνος ἔων ὅπαρος.
εἰαι, λευγαλέη καὶ ἀμειλιχος ὄντλετο Μοῖρα,
μηδὲ τεῆς ἥβης, δυσμαρε, φεισαμένη.

561.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΡΤΠΤΙΟΤ

Ἡ Φύσις ἀδίνασσα πολὺν χρόνον ἀνερ' ἔτικτεν
ἄξιαν εἰς ἀρετὴν τῷν προτέρων ἐτέων,

BOOK VII. 558-561

558.—ANONYMOUS

Hades spoiled the ripe fruit of my youth and the stone hid me in this ancestral tomb. My name was Rufinus, the son of Aetherius and I was born of a noble mother, yet in vain was I born, for after reaching the perfection of education and youth, I carried, alas! my learning to Hades and my youth to Erebus. Lament long, O true sir, when thou readest these lines, for without doubt thou art either the father or the son of living men.

559.—THEOSEBEIA

THREE sorrows Medicine¹ met with First she shorn her hair for Hippocrates, and next for Galen, and now she lies on the tearful tomb of Alabrius, ashamed, now he is gone, to shew herself among men.

560. PAULUS SILENTIARIUS

THOUGH the earth cover thee in a strange land, Leontius, though thou didst die far from thy afflicted parents, yet many funeral tears were shed for thee by mortals consumed by insufferable sorrow. For thou wert greatly beloved by all and it was just as if thou wert the common child, the common companion of every one. Ah! direful and merciless was Fate that spared not even thy youth.

561.—JULIANUS, PREFECT OF EGYPT

NATURE after long labour gave birth to a man whose virtue was worthy of former years, Craterus

¹ 'Anastasia is the same as 'Areté, daughter of Ascanius.'

GREEK ANTHOLOGY

τὸν Κρατερὸν σοφίην τε καὶ οἶνομα, τὸν καὶ ἀνυγροῦς
κωνῖσαντα γόφρ δικρυουν ἀντιπαλοῖς
εἰ δὲ μέος τέθυτκεν, ὑπέρτερα πῆματα Μοίρης
μέρφεο, βουλομένης κάσμος ἄκοσμον ἔχειν.

5

562.—ΤΟΥ ΛΥΤΟΥ

Ὦ φθέγμα Κρατεροῦ, τί σαι πλέιν εἶ γε καὶ αὐδῆς
ἐπλεο καὶ σιγῆς αἴτιον ἀντιπαλοῖς;
ζῶντος μὲν γὰρ ἄκαντες ἐφώνεοι ἐπ δὲ τελευτῆς
ὑμετεροις ἴδιην αὐθίς ἔδησαν σπα.
οὕτις γὰρ μετὰ σεῖο μόρον τέτληκε τανύσσαι
ὅτα λόγοις· Κρατερῷ δ' ἐπ τέλος ἡδε λόγοις.

5

563.—ΠΛΑΟΤ ΣΙΛΕΝΤΙΑΡΙΟΤ

Σιγῆς Χρυσέρμαλλε τὸ χάλκεον, οὐκέτι δ' ἡμῖν
εἰκόνας ἀρχεγόνων ἐκτελέσεις μερόπων
νεύμασιν ἀφθύγγοισι· τεὴ δ', δλβιστε, σιωπή
νῦν στιγμῇ τελέθει, τῇ πρὶν ἐθελγόμεθα.

564.—ΑΔΕΞΙΩΤΟΝ

Τῆδέ ποτ' ἀκτερέιστον ἔδέξατο γαῖα χανοῦσα
Λαοδίκην, δητῶν ὕβριν ἀλενομένην.
σῆμα δ' ἀμαλδύναντος ἀνατοιο χρόνοιο.
Μάξιμος ἔκδηλον θῆκ' Ἀσίης ὑπατος,
καὶ κούρῃς χάλκειον ἐπεὶ τύπον ἐφρύσατ' ἄλλη
κείμενον ἀκλειάντ, τῷδ' ἐπέθηκε κύκλῳ.

5

BOOK VII 562-564

(strong) in name and in wisdom, whose death moved to tears even his grievous opponents. If he died young, blame the supreme decree of Fate who willed that the world should be despoiled of its ornament.

562.—BY THE SAME

O eloquence of Craterus, what profits it thee if thou wast a cause of speech or of silence to thy adversaries? When thou didst live, all cried out in applause, but after thy death the mouths of all are sealed, for none any more would lend an ear to speeches. The art of speaking perished with Craterus.

563.—PAULUS SILENTIARIUS

Thou art bound in brazen silence, Chryseomallus,
and no longer dost thou figure to us the men of old
time in dumb show.¹ Now, most gifted man, is thy
silence, in which we once took delight, grievous to us.

564.—ANONYMOUS

HERE on a time the earth opened to receive Laodice,² not duly laid to rest, but flying from the violence of the enemy. Unreckonable Time having effaced the monument, Maximus the Proconsul of Asia brought it again to light, and having noticed the girl's bronze statue lying elsewhere unhonoured, he set it up on this circular barrow.

¹ The play on the two senses of "oscurus" cannot be reproduced.

² He was a mime.

³ The daughter of Priam.

GREEK ANTHOLOGY

555.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΑΙΟΥ

Λύτηρι Θειαδοτικην ὁ ζωγράφος. αἴθε δε τέχνης
ἡμίβροτε, καὶ λιθην δώκεν οδυρομένατε.

556. ΜΑΚΗΔΟΝΙΟΤ ΤΗΛΤΟΥ

Γαῖα, καὶ Εἰλείθυια, σὲ μὲν τέκες, ἡ δὲ καλύπτεις·
χαιρετον ἀμφοτέρας ἴνυσα το πτερόν.
εἶμι δέ, μὴ νοέων πόθις νίσομας· οὐδὲ γὰρ ἴμέας
ἢ τίνος ἢ τις ἐών οἶδα πόθεν μετεβῆν.

557.—ΑΓΑΘΙΟΤ ΣΧΟΛΛΣΤΙΚΟΤ

Κανδαύλου τόδε σῆμα δικη δέμδν οἴτου ἰδοῦσα
οὐδὲν ἀλιετράνειν τὴν παρασοιτιν ἔφη
ηθελε γὰρ δισσοῖσιν ὑπ' ἀνδρισι μηδὲ φανῆναι,
ἀλλ' ἡ τοι πρὸν ἔχειν, ἡ τοι ἐπιστημενον
χρῆν ἄρα Κανδαύλην παθεειν κακον οὐ γὰρ ἀν ἔτλη δεῖξαι τὴν εἰδητην δύμασιν πλλοτρίοις.

558.—ΤΟΥ ΑΥΤΟΥ

Ἐπτά με διε λυκάβαντας ἔχουσαν ἀφίρησε δαιμον.
Ἄν μούνην Διδύμῳ πατρὶ θύλαια τέκεν.
Δ Μοίραι, τέ τοσουτον ἀπηνεες, ουδ' ἐπι παστοὺς
θραγαγετ' οὐδ' ἔρατής ἔργα τεκνοσπορίης,
οἱ μὲν γὰρ γονέες με γαμήλιον εἰς "Τιμεναῖον
μελλοσ ἀγειν" στυγεροῦ δ' εἰς "Αχέροντος ἔβη."
ἄλλα θεοί, λιτοματ, μητρός γε γόσιν πατέρος τε
παύσατε, τηκομάνον εἰνακ' ἔμεν φθιμένης.

565.—JULIANUS, PREFECT OF EGYPT

The painter limned Theodote just as she was
Would his art had failed him and he had given
forgetfulness to us who mourn her.

566. MACEDONIUS CONSUL

Earth and Hethys, one of you brought me to birth,
the other covers me. Farewell! I have run
the race of each¹: I depart, not knowing whither I
go, for neither do I know who I was or whose or
from whence when I came to you.

567.—AGATHIAS SCHOLASTICUS

This is the monument of Candaules,² and Justice
seeing my fate said that my wife committed no
crime, for she wished not to be seen by two men,
but wished either her first husband or him who knew
her charms to possess her. It was fated for Can-
daules to come to an evil end; otherwise he would
never have ventured to show his own wife to strange
eyes.

568.—BY THE SAME

FATE carried me off but fourteen years old, the
only child that Thaha bore to Didymus. Ah, ye
Destines, why were ye so hard-hearted, never bringing
me to the bridal chamber or the sweet task of
conceiving children? My parents were on the point
of leading me to Hymen, but I went to loathed
Acheron. But, ye gods, still I pray, the plaints of
my father and mother who wither away because of
my death.

¹ What he means is "the race of life and death."

² See Herod. i. 11.

GREEK ANTHOLOGY

569.—ΤΟΥ ΛΥΤΟΥ

Ναὶ λίτομαι, παροδῆτα, φίλῳ καταλεξου ἀκοίτη.
 εὐτ' ἀν εὐδὴν λεύσσαρι πατρίδα θεσσαλίην·
 · Κάτθαιε σῇ παράκοιτις, ἔχει δέ μιν ἐν χθονὶ τύμβος,
 αἰαῖ. Βοσπορίῃς ἐγγύθεν τήόνος·
 ἀλλὰ μοι αὐτόθι τεῦχε κενήριους ἐγγύθει σεῖο,
 δφρ' ἀναριμνήσκη τῆς ποτὲ κουριδης.”

570.—ΑΔΕΣΙΛΟΥΝ

Δουλκότιον μὲν ἄμακτες ἄκροι βιότοια πρὸς ὅλθον
 ἥγαγον ἐξ ἀρετῆς καὶ κλέος ἀνθυπίτων·
 ὡς δὲ φύσις μιν ἔλυσεν ἀπὸ χθονός, ἀθίνατο μὲν
 αὐτὸν ἔχουσι θεοί, σῶμα δὲ σηκὸς ὅδε.

571.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ορφέος οἰχομένου, τάχα τις τότε λειπετο Μούσα·
 σεῦ δέ, Πλάτων, φθιμένου, παύσατο καὶ κιθαρη
 ην γὰρ ἔτι πρατέρων μελέων δλυη τις ἀπορρὼξ
 ἐν σαις σωζομένη καὶ φρεσὶ καὶ παλάμαις.

572.—ΑΓΑΘΙΟΤ ΣΧΟΛΛΑΣΤΙΚΟΤ

Οὐχ ὁσίοις λεχέεσσοιν ἐτέρπετο λάθριος ἀνήρ,
 λέκτρον ὑποκλέπτων ἀλλοτρίης ἀλόχου·
 ἔξαπίνης δὲ δόμων ὄροφὴ πέσε, τοὺς δὲ κακούργους
 ἔσκεπτεν, ἀλλῆλοις εἰσέτι μισγομένους.
 ξυνὴ δ' ἀμφοτέρους κατέχει παγῆς· εἰν ἐν δ ἀμφω
 κεῖνται, σιξυγήης οὐκέτε παυόμενος.

BOOK VII. 569-572

569.—BY THE SAME

Yea, I pray thee, traveller, tell my dear husband,
when thou seest my country Thessaly, "Thy wife is
dead and rests in her tomb, ales, near the shore of
the Bosporus. But build me at home a cenotaph near
thee, so that thou mayest be reminded of her who
was once thy spouse."

570.—ANONYMOUS

Our princes, owing to his virtues, promoted Dul-
citus to great wealth and proconsular rank, and now
that Nature has released him from earth, the im-
mortal gods possess himself, but this encloses his
body.

571.—LEONTIUS SCHOLASTICUS

When Orpheus departed, perchance some Muse
survived, but at thy death, Plato,¹ the lyre ceased to
sound. For in thy mind and in thy fingers there
yet survived some little fragment at least of ancient
music.

572.—AGATHIAS SCHOLASTICUS

A CERTAIN man secretly took his pleasure in
unholy intercourse, stealing the embraces of another
man's wife; but of a sudden the roof fell in and
buried the sinners still coupled. One trap holds
both, and together they lie in an embr^aace that never
ceases.

¹ A contemporary musician.

GREEK ANTHOLOGY

573.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Χαιρεῖσι τέθε σῆμα, τὸς διαφεύχειτο Λαζαρίδη
πλοτα διηγόμενη της προτερητικής διαδοσος,
ρειδιώντα πειθούτα διεπεπολος οὐλα δικάζου
εύποτε τής αρθρής ουδ' ἔσοι εποιητετο.

574.—ΑΓΡΑΗΙΟΤ ΣΧΟΛΑΣΤΙΚΟΥ

Μεσμοι μη καμίληγετο ευτίθεστο Λαζαρίκη
Ποίρα δε βεβαιωτειοι δεξιάποτε ευμοντο
οὐλαδη μη κοπικεσσα εοφίτη μεροεθιμοτοι.
ειπω της ρομητε διπλεσοι οὐλακης
οικτρα διηριο τηνδοι επιεπτομηγητα επαιρετ
ειρημενοι οῦ θιασον κοσμοις οὖτοι ουμενοι
ἡ δε τομη τιλλοντα γορ πλητικετο μητρο.
αισι, τορ λαγοντας μοχδον φτιεσταμενη.
δημητρι διδυιος οιτοτ. δε εν ιεροπτι μαραθενε
Ιεφυγε την βιστον θασσον αλατροσιπη.

575—ΛΗΩΝΙΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Σ. μα 'Ροδη Ιερη δε γιτη πίλεν ιατει δε πατρη
λεστε τηρη ποληρ, απδομεση τεκτων
ειτη δειμηνοτοιο λέχοις κοσμητοι Ιεμελλον.
δε παροε ειναμητη ιέμονα θηλε ποληρ
γρητη μην παροε εύσεν, διφελλα οι μηνε ευκλε
ζωσιν την πηγαθών οῦ δεχομεσθα κορον

576.—ΙΟΤΑΙΑΝΟΤ ΑΠΟ ΤΗΑΡΧΟΝ ΑΙΓΓΤΠΤΙΟΤ

α. Κατβαντ, ο Πυρρων, β. 'Επτεχο. ε. Πυράπη
μετά μοίρων
φης άπεχων, θ. 'Επτεχο. ε. Σετψιο έπεντε
τάφος.

573.—LEONTIUS SCHOLASTICUS

This is the tomb of Cheiredius whom the Attic land nourished, an orator the image of the ancient ten,¹ ever easily convincing the judge, but when himself a judge never swerving a hair's breadth from the straight path.

574.—AGATHIAS SCHOLASTICUS

Agathionicus had diligently studied jurisprudence, but Fate has not learnt to fear the laws, and laying hands on him tore him from his learning in it, before he was of lawful age to practise. His fellow-students bitterly lamented over his tomb, mourning for the ornament of their company, and his mother tearing her hair in her mourning beat herself, remembering, alas, the labour of her womb. Yet blest was he in fading young and escaping early the infamy of life.

575.—LEONTIUS SCHOLASTICUS

The tomb is Rhode's. She was a Tyrian woman, and quitting her country came to this city for the sake of her children. She adopted the bed of Gemelus of eternal memory, who formerly was a professor of law in this city. She died in old age, but should have lived for thousands of years we never feel we have enough of the good.

576.—JULIANUS, PREFECT OF EGYPT

A "Are you dead, Pyrrho?" B. "I doubt it." A "Even after your final dissolution, do you say you doubt?" B. "I doubt." A "The tomb has put an end to doubt."

¹ The celebrated ten Attic orators.

² The sceptic philosopher.

GREEK ANTHOLOGY

577.—ΤΟΥ ΛΥΤΟΥ

Όστις με τριδοῖσι μέσαις τάρχυσε βανόντα,
ληγύρα παθῶν τυρβῶν μῆδ' οἰλγοίσι τυχοί,
πάντες ἔτει Γίμνανα νεκυν πατεούσιν εἶται,
καὶ μορος ἄμμι μονοις ἀμμορος ἥσυχίης.

578.—ΑΓΡΗΙΟΙΣ ΣΧΟΛΑΣΤΙΚΟΤ

Γορ κρατερον Πανοτῆρα, τὸν ἀγρευτῆρα λεόντην,
τὸν λασιοστερνὸν κεντορα παρδαλιαν,
τυμβοτέχνει γλαφυρῆν γυρ ἀπο χθονὸς ἔκτανε βανοτ
σκαρπιας, ουτι, σας ταρσού ὀρεσσειβατην,
αγανεη δὲ ταλαινα σιγινα τε πάρ χθονι κεῖται,
αἴσι, θαρσαλεων παγηνα δορκαλιδων.

579.—ΛΕΟΝΤΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Πετρον ὄροι, ρυτῆρος μὲν γελώσαν ὀπεπινήν,
εξοχου ειν ἀγοραις, εξοχου ἐν φιλιῃ.
ἐν δε Διεπινησον θηγενμενος ὥλετο μοῦνος
ὑψόθεν δε τάγεος σὺν πλεονεσσε πεσών,
βανορ ἐπιζησας, δσον ήρκεσε τουτον ἔγωγε
ἄγριων οὐ καλέω, τὸν δε φυσει θηνατον.

580.—ΙΟΤΑΙΑΝΟΤ ΑΙΓΑΙΠΤΙΟΤ

Οὕποτε με κρύψεις ὑπὸ πυθμένα νείατον αἵτε
τασσον, δσον κρυψαι πινσκοπογ δρμα Δικη.

581.—ΤΟΥ ΛΥΤΟΥ

Λιτὶ φόνου ταφου ἄμμι χαριζεαι, ἀλλὰ καὶ εἴτος
τσων ὑντετυχοις ούρανοθεν χαριτων

³ i.e. long enough to set him abeam in order.

577.—BY THE SAME

May he who buried me at the cross-roads come to an ill end and get no burial at all, since all the travellers tread on Timon and in death, the portion of all, I alone have no portion of repose.

578.—AGATHIAS SCHOLASTICUS

In this tomb rests strong Panopeus the lion-hunter, the piercer of sluggish-breasted partakers, for a terrible scorpion issuing from a hole in the earth smote his heel as he walked on the hills and slew him. On the ground, alas, lie his poor javelin and spear to be the playthings of impudent deer.

579 LEONTIAS SCHOLASTICUS

Thou seest the ever-swelling face of Peter the orator, excellent in debate, excellent in friendship. In the theatre whilst looking at the performance he fell from the roof with others and was the only one who died, after surviving a short time, sufficient for his needs.¹ I call this no violent death, but a natural one.

580.—JULIANUS, PREFECT OF EGYPT

Never shalt thou hide me even in the very bottom of the earth in a manner that shall hide the all-seeing eye of Justice.²

581.—BY THE SAME

Thou givest me a tomb in return for murdering me, but may heaven grant thee in return the same kindness.

¹ This and the following are supposed to be addressed to his murderers by a man killed by robbers. cp. No. 810.

GREEK ANTHOLOGY

582.—ΤΟΥ ΛΥΤΟΥ

Χαῖρε μοι, ὁ ναυηγέ, καὶ εἰς Ἀΐδησ περήσσας
μέμφεο μὴ πόντου κύμασιν, ἀλλ' ἀσέμων.
κεῖνοι μὲν σ' ἐδίμασσαν ἄλλος δέ σε μείλιχον ὕδωρ
ἐν χθίνα καὶ πατέρων ἔξεκύλισε τάφους.

583.—ΑΓΡΑΦΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἄβιλος μηδ' ἐγένουτο γάμοι, μὴ νύμφια λέκτρα·
οὐ γὰρ ἦν ὡδίνων ἔξεφάνη πρυφασις.
νῦν δ' οὐ μὲν τριτάλαινα γυνὴ τάκτουσα κάθηται,
γαστρὶ δὲ δυσκόληπτον νεκρὸν ἔνεστι τέκος·
τρισσῆ δ' ἀμφιλύκη δρόμου ἤνυσσεν, ἔξοτε μέμνει
τὸ βρέφος ἀπρήκτοις ἀλπίσι τυπτόμενον.
καύφη σοι τελέθει γαστηρ, τέκος, ἀντὶ κουΐης·
ἀντη γάρ σε φέρει, καὶ χθονὸς οὐ χατέεις

584.—ΙΟΤΑΙΑΝΟΤ ΑΙΓΑΙΠΤΙΟΤ

Πλώεις ναυηγόν με λαβῶν καὶ σήματι χώσας;
πλῶς, Μαλειάων ἄκρα φυλασσόμενος·
αἰεὶ δ' εὐπλοεῖν μεθέποι φύλος· ήν δέ τι βέβη
ἄλλο Τύχη, τούτων ἀντιάσαις χαρίτων.

585.—ΤΟΥ ΑΥΤΟΥ

Μύγδων τέρμα βίοιο λαχων, αὐτόστολος ἥλθεν
εἰς ἀλδην, νεκύων πορθμίδος οὐ χατέων
ἥν γὰρ ἔχε ζώων βιοδώτορα, μάρτυρα μόχθων,
ἄγραις εἰναλίαις πολλάκι βριθομένην,

BOOK VII. 582-585

582.—BY THE SAME

HAIL! thou ship-wrecked man, and when thou landest in Hades, blame not the waves of the sea, but the winds. It was they who overcame thee, but the kindly water of the sea cast thee out on the land by the tombs of thy fathers.

583.—AGATHIAS SCHOLASTICUS

O would that marriage and bridal beds had never been, for then there would have been no occasion for child-bed. But now the poor woman sat in labour and in the unhappy recess of her womb lay the dead child. Three days passed and ever the babe remained with unfulfilled hope of its being born. The womb, O babe, instead of the dust rests lightly on thee, for it enwraps thee and thou hast no need of earth.

584.—JULIANUS, PREFECT OF EGYPT

Dost thou travel on the sea, thou who didst take up my ship-wrecked body and bury it in a tomb? Travel, but avoid Cape Malea, and mayst thou ever, my friend, find fair weather. But if Fortune be adverse, mayst thou meet with the same kindness.

585.—BY THE SAME

Myron, the span of his life finished, went to Hades in his own boat, not requiring the ferry-boat of the dead. For she who was in life his support and the witness of his toil, often loaded with his

GREEK ANTHOLOGY

τημδε καὶ ἐν θανάτῳ λάχε σύνδρομον, εὗτε τελευτὴν δ
εῦρετο συλληξας ὀλκαῖδι καισάρενη.
οὕτω πιστὸν ἄνακτι πέλει σκῆφος, ὅλκον ἀέξον
Μύγδανι, καὶ σύμπλον ἐς βίον, ἐς θάνατον.

586.—ΤΟΥ ΑΥΤΟΥ

Οὕτι πε πόντος ὅλεσσε καὶ οὐ πνείπιτες ἀῆται,
ἄλλ' ἀκυριητῷ ἔρως φοιτάδος ἐμπορίης
εἴη μοι γαῖης ὀλίγος βίος· ἐκ δὲ θαλάσσης
ἄλλοισιν μελέτῳ κερδος ἀελλομάχον.

587.—ΤΟΥ ΑΥΤΟΥ

Εἰς Πάρμφιλον φιλόσοφον

Χθων σε τέκεν, πόντος δὲ διώλεστε, δέκτα δὲ θῶκος
Πλουτήος· κεῖθεν δ' οἰρανὸν εἰσανεβῆς.
οὐχ ως ναυτιγὸς δὲ βυθῷ θάνει, ἀλλ' ἵνα πάντων
κλιήροις ἀθανάτων, Πάρμφιλε, κοσμον ἄγης.

588.—ΠΑΤΛΟΤ ΣΙΔΕΝΤΙΑΡΙΟΤ

Δαμόχαρις Μοίρης πυμάτῃ ὑπεδύσατο συγήν.
φεῦ· τὸ καλὸν Μούσης βάρβιτον ἡρεμέει
ἄλετο Γραμματικῆς ἱερὴ βάσις. ἀμφιρυτῇ Κῶς,
καὶ πάλι πένθος ἔχεις οἷον ἐφ' Ἰπποκράτες.

589.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Μηδὲν ἀπαγγεῖλεις ἐς Ἀντιόχειαν, ὁδῖτα,
μὴ πάλιν οἰμώξῃ χείματα Κασταλίης,

BOOK VII. 585-589

prey from the sea, was his fellow-traveller in death too, when he came to his end in company with the burning boat, so faithful to her master was she, increasing his substance and travelling with him to life¹ and to death.

586.—BY THE SAME

It was not the sea which was thy end, and the gales, but insatiable love of that commerce which turned thee mad. Give me a little living from the land, let others pursue profit from the sea gained by fighting the storms.

587.—BY THE SAME

On Pamphilus the Philosopher

The earth bore thee, the sea destroyed thee, and Pluto's seat received thee, and thence thou didst ascend to heaven. Thou didst not perish in the deep, Pamphilus, as one shipwrecked, but in order to add an ornament to the domains of all the immortals.

588.—PAULUS SILENTIARIUS

DAMOCLEANS passed into the final silence of Fate; also the Muses' lovely lyre is silent; the holy foundation of Grammar has perished. Sea-girt Cos, thou art again in mourning as for Hippocrates.

589.—AGATHIAS SCHOLASTICUS

Bear not the message, traveller, to Antioch, lest again the streamlets of Castalia lament, because of a

¹ i.e. to get his living. See No. 381 of which this is an imitation.

GREEK ANTHOLOGY

οἶνοκεν ἔξαπτυης Εὐστόργιος ἔλλιπε μοῦσαν,
 θεσμῶν τ¹ Αὔσονίων ἐλπίδα μαψιδέην,
 ἐβδόματον δέκατον τε λαχων ἔτος· ἐς δὲ καινήν
 ἡμερῆθη κενεῖην εὐσταχυς ἥλικίη
 καὶ τὸν μὲν κατέχει χθόνιος τάφος· αὐτὸν δὲ ἔκεινουν
 οὖνομα καὶ γραφιδῶν χρώματα δερκόμεθα.

590.—ΙΟΤΛΙΑΝΟΥ ΛΙΓΤΙΠΤΙΟΥ

α. Κλεωὸς Ἰωάννης. β. Θυητός, λέγε. α. Γαρ-
 θρὸς ἀνάστηση.
 β. Μιητος δύμως α. Γενεῆς ἄνθος Ἀναστασίου.
 β. Τηνητοῦ κακείνου α. Βίον ἔνδικος. β. Ούκέτι
 τοῦτο
 θυητοῦ ἔφης· ἀρετὰν κρείσσονές εἰσι μόρου.

591.—ΤΟΥ ΑΥΤΟΥ

Τπατίου τάφος εἰμί· νέκυν δὲ οὐ φημι καλύπτειν
 τόσσους τόσσους ἐὼν Αὔσονίων προράχου·
 γαῖα γάρ αἰδομένη λιτῷ μέγαν ἀνέρα χώσαι
 σήματι, τῷ πόντῳ μᾶλλον ἔδωκεν ἔχειν.

592.—ΤΟΥ ΑΥΤΟΥ

Αὐτὸς ἀναξ νεμέσησα πολυφλοίσθαιστ θαλάσσης
 κύμασιν, "Τπατίου σῶμα καλυφαμένοις·
 ἥθελε γάρ μιν ἔχειν γέρας ὅστατον, οἷα θανόντα,
 καὶ μεγαλοφροσύνης κρίνει θάλασσα χάριν.
 ἔνθει, πρητύνδον κραδίης μεγα δεῦγμα, φασιν
 τιμησεν κενεῷ σήματε τῷδε νέκυν.

¹ One of Iotlian's genitives.

The poet in whose original does not mention that Jot-

sudden at the age of seventeen Eustorgius left the Muse and his unfulfilled hope of learning in Roman Law, and to empty dust was changed the bloom of his youth. He lies in the tomb and instead of him we see his name and the colours of the brush.

590.—JULIANUS, PREFECT OF EGYPT

A. "FAMOUS was Ioannis." B. "Mortal, say?" A. "The son-in-law of an empress." B. "Yes, but mortal." A. "The flower of the family of Anastasius." B. "And mortal too was he." A. "Righteous in his life." B. "That is no longer mortal. Virtue is stronger than death."

591.—BY THE SAME

I AM the tomb of Hypatius¹ and I do not say that I contain in this little space the remains of the great Roman general. For the earth, ashamed of burying so great a man in so small a tomb, preferred to give him to the sea to keep.

592.—BY THE SAME

The emperor himself was wrath with the roaring sea for covering the body of Hypatius, for now he was dead he wished the last honours to be paid to him, and the sea hid him from the favour of his magnanimity. Hence, a great proof of the mildness of his heart, he honoured the distinguished dead with this cenotaph.²

It may be Hypatius strangled and thrown into the sea as an indignity, but perhaps the poems are sarcastic rather than courtly.

GREEK ANTHOLOGY

593.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Τὰν πάρος ἀνθῆσασαν ἐν ἀγλαιᾷ καὶ ἀοιδᾷ,
τὰν πολυκυδίστου μυμονα θεσμοσύνας,
Εὐγενίαν κρύπτει χθονία κύνις αἱ δὲ ἐπὶ τύμβῳ
κείραντο πλοκύμους Μονσα, Θέμις, Παφίν.

594.—ΙΟΤΔΙΑΝΟΤ ΔΙΠΤΙΠΤΙΟΤ

Μη, μα σύν, ὡ Ηεύδωρε, πανατρεκές, οὐκ ἐπὶ τύμβῳ,
ἀλλ' ἐνὶ βιβλιακῶν μυριάσιν σελίδων,
αἰσιοὺς ἀνεξώγυρησας ἀπολλυμένων, ἵπτα λίγθῃς
ἀρπάξας, νοερῶν μόχθου ἀοιδοπόλων.

595.—ΤΟΥ ΑΥΤΟΥ

Κάτθανε μὲν Θεοδωρος· ἀοιδοπόλων δὲ παλαιῶν
πληθὺς οἰχομένη νῦν θάνατον ἀτρεκεως.
πᾶσα γὰρ ἔμπνειοντι συνέπιες, πᾶσα δὲ ἀπέσβη
σβεννυμένου· κρύφθη δὲ εἰν ἐνὶ παντα τύφῳ.

596.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ναὶ μὰ τὸν ἐν γαλη πύματον δρόμον, οὔτε μὲν ἄκοντες
ἔστυγεν, οὔτ' αὐτὸς Θεύδοτος Εὐγενίης
ἐχθρὸς ἐκῶν γενόμην· ἀλλὰ φθόνος ἡὲ τις ἀτη
ἡμέας ἐς τόσσην ἤγαγεν διμπλακίην.
νῦν δὲ ἐπι Μινώην καθαρὴν κρηπῖδα μολόντες
ἀμφότερος λευκήν ψῆφον ἐδεξάμεθα.

5

BOOK VII. 593-596

593.—AGATHIAS SCHOLASTICUS

On Eugenia his Sister

The earth covers Eugenia who once bloomed in beauty and poesy, who was learned in the revered science of the law. On her tomb the Muse, Themis, and Aphrodite all shone their hair.

594.—JULIANUS, PREFECT OF EGYPT

Thy truest monument, Theodorus,¹ is not on thy tomb, but in the many thousand pages of thy books, in which, snatching them from oblivion, thou didst recall to life the labours of thoughtful poets.

595.—BY THE SAME

THEODORUS died, and now the crowd of ancient poets is really dead and gone, for all breathed as long as he breathed, and the light of all is quenched with his; all are hidden in one tomb.

596.—AGATHIAS SCHOLASTICUS

On Theodosius his brother-in-law

NAY by this our last journey in the earth, neither did my wife hate me nor did I, Theodosius, willingly become Eugenia's enemy, but some envy or fatality led us into that great error. Now, having come to the pure bench of Milos, we were both pronounced not guilty.

¹ Seemingly a grammarian.

GREEK ANTHOLOGY

597.—ΙΟΤΑΙΑΝΟΤ ΑΙΓΑΙΠΤΙΟΤ

Ἡ γλυκερὸν μέλψασα καὶ ἀλκιμον, ἡ θρόνον αὐδῆς
 μοίνη θηλυτέρη τη στηθεστι βηξαμένη,
 πεντα σιγαλέη τόσον ἔσθενε νιμμάτα Μοίρη,
 ὡς λιγυρὰ κλεῖσαι χεῖλα Καλλιόπης.

598.—ΤΟΥ ΑΥΤΟΥ

(Ο)ύτε φύσις θήλεια, καὶ οὐ πολιοῦ καρίγου
 ἀδρανῆ φιωνῆς σῆς κατέλυσε βίην·
 ἀλλὰ μόλις ξυνοῖσι νομοις εἶξασα τελευτῆς,
 φεῦ, φεῦ, Καλλιόπη, σήν κατέλυσας δπα.

599.—ΤΟΥ ΑΥΤΟΥ

Οὔνομα μὲν κλῆ, φρεσὶ δὲ πλέον ἦὲ πρασώπῳ,
 κάτθανε φεῦ, Χαρίτων ἔξαπολωλεν ἕαρ.
 καὶ γὰρ ἔνη Παφίη πανομοῖος, ἀλλὰ συνεύνφ
 μούνῳ τοῖς δὲ ἑτέροις Παλλὰς ἐρυμνοτέτη.
 τῇ λιθος οὐκ ἔγόησεν, δτ' ἔξηρπαξεν ἔκεινην
 εὑρυβίης Ἀτόης ἀνδρὸς ἀπ' ἀγκαλίδων;

600.—ΤΟΥ ΑΥΤΟΥ

"Ωριος εἶχέ σε παστάς, ἀώριος εἶδέ σε τύμβος,
 εὐθαλέων Χαρίτων ἀνθος, Ἀναστασίη.
 σοὶ γενέτης, σοὶ πεκρὰ πόσις κατὰ δάκρυα λείβει,
 σοὶ τύχα καὶ πορθμεὺς δακρυχέει νεκύων"
 οὐ γὰρ ὅλον λυκαβαντα διήνυσας ἄγχει συνείνουσ,
 ἀλλ' ἐκκαιδεκέτειν, φεῦ, κατέχει σε τύφος

BOOK VII. 597-600

597.—JULIANUS, PREFECT OF EGYPT

SILENT she lies, whose voice was sweet and brave,
from whose bosom alone of women burst the fullness
of song; so strong were the threads of Fate that they
closed the tuneful lips of Calliope.

598.—BY THE SAME

NEITHER the weakness of thy sex, Calliope, nor
that of old age, relaxed the strength of thy voice,
but yielding with a hard struggle to the common law
of death thou didst relax it, alas, alas!

599.—BY THE SAME

SHE is dead, Kale (Beautiful) by name and more
so in mind than in face. Alas, the spring of the
Graces has perished utterly. For very like was she
to Aphrodite, but only for her lord, for others she
was an unassassable Pallas. What stone did not
mourn when the strong hand of Hades tore her from
her husband's arms.

600.—BY THE SAME

ANASTASIA, flower of the blooming Graces, the
marriage bed received thee in due season and the
tomb before thy season. Both thy father and
husband shed bitter tears for thee, and perchance
even the ferry man of the dead weeps for thee.
For not even a whole year didst thou pass with
thy husband, but the tomb holds thee aged alas!
but sixteen.

GREEK ANTHOLOGY

601.—ΤΟΥ ΑΥΤΟΥ

Φεῦ, φεῦ, ἀμαρτήτων χαρίτων ἕαρ ἡδὺ μαραῖνες
 ἀμφὶ σοὶ ὠμοφωγῶν χεῖμα τὸ νερτερίων.
 καὶ σὲ μὲν ἥρπασε τιμός ὑπ' ἡελιώτεδος αἴγλη,
 πέμπτου ἐφ' ἄνδεκάτῳ πικρούν ἀγυνισσαν ἔτος,
 σὸν δὲ πόσιν γενέτην τε κακαῖς ἀλισσεν ἀνίαι,
 εἰς πλέον ἡελιού λάμπετ, Ἀναστασίῃ.

5

602.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Εὔσταθιε, γλυκερὸν μὲν ἔχεις τύπουν ἀλλά σε κηρὸν
 δέρκομαι, οὐδὲ δτι σοι κεῖνο τὸ λαρὸν ἔπος
 ἔζεται ἐν στομάτεσσον· ταῦ δὲ εὐάνθεμος ἡβη,
 αἰαῖ, μαντιδίη νῦν χθονός ἔστι κόνις.
 πέμπτου καὶ δεκάτου γάρ ἐπιψάντας ἐνιαυτοῦ
 τετράκις δὲ μούνους ἔδρακες ἡελίους
 οὐδὲ τεού πάπποι θρονος ἥρκεσσεν, οὐ γανετῆρος
 ὅλθος. πᾶς δὲ τεὴν εἰκόνα δερκόμενος
 τὴν ἄδικον Μοίραν καταμεμφεται, οὕνεκα τοίην,
 ἀ μέγα τηλειή, ἔσβεσσεν ἀγλαΐην.

6

10

603.—ΙΟΤΛΙΑΝΟΤ ΑΠΟ ΤΠΑΡΧΩΝ ΑΙΓΑΙΤΙΟΤ

α. Ἀγριός ἔστι Χαρων. β. Πλέον ἡπιος. α. Ἡρ-
 πασσεν ἥδη
 τὸν νέον β. Ἀλλὰ νόφ τοὺς πολμοῖσιν ἴσον.
 α. Τερπωλῆς δ' ἀπέπαυσεν. β. Ἀπεστυφέλιξε δὲ
 μέχθων.
 α. Οὐκ ἔνοησε γάμους. β. Οὐδὲ γάμων ὁδίνας.

BOOK VII 601-603

601.—BY THE SAME

Alas! Alas! the winter of savage Hell nips the spring of thy countless charms; the tomb has torn thee from the light of the sun at the sad age of sixteen years, and has blinded with evil grief thy husband and thy father, for whom, Anastasia, thou didst shine brighter than the sun.

602.—AGATHIAS SCHOLASTICUS

EUSTATHIUS, sweet is thy image, but I see thee in wax, and no longer doth that pleasant speech dwell in thy mouth. Alas, thy blooming youth is now futile dust of earth. For after reaching thy fifteenth year thou didst look only on twenty-four suns. Neither thy grandfather's high office helped thee, nor the riches of thy father. All who look on thy image blame unjust Fate, ah! so merciless, for quenching the light of such beauty.

603.—JULIANUS, PREFECT OF EGYPT

A "Chanon is savage." B. "Kind rather" A. "He carried off the young man so soon." B. "But in mind he was the equal of greybeards." A. "He cut him off from pleasure." B. "But he thrust him out of the way of trouble." A. "He knew not wedlock." B. "Nor the pains of wedlock."

GREEK ANTHOLOGY

604.—ΠΑΤΛΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Δέκτρα σοι πάντι γάμων ἐπειτύμβια, παρθένε καύρη,
θστόρεσται παλάμαις πενθαλέατι γενέται.
καὶ σὺ μὲν ἀμπλακιας βιόγου καὶ μόχθου Ἐλευθοῖς
ἔκφυγες· οἱ δὲ γόδων πικρὸν ἔχουσι τεφος.
δωδεκετιν γύρι μοῖρα, Μακηδονίη, σε καλύπτει, 5
κύλλεσιν ὄπλωτέρην, ηθεσι γηραλέην.

605.—ΙΟΤΛΙΑΝΟΤ ΑΙΟ ΤΠΑΡΧΩΝ ΑΙΓΓΤΠΤΙΟΤ

Σοὶ σορὸν εὐλάιγγα, Ραδοῖ, καὶ τύμβον ἔγείρει,
ρύσιαν τε ψυχῆς δῶρα πένητοι νέμει.
ἀντ' εὐεργεσίης γλυκερὸς πόσις· δττις θανοῦσα
φκύμορος κείνῳ δῶκας ἐλευθερίην.

606. -ΠΑΤΛΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

Πρηθέ, Θλευθερίην ἐπιειμένος, ηδὸς ἴδεσθαι,
ἐν βιότῳ προλιπῶν νίέα γηροκόμον,
τύμβον ἔχει Θεόδωρος ἐπ' ἐπιδι κρέσσονι μοίρης,
ὅλβιος ἐν καμάταις, δλβιος ἐν θανάτῳ.

607.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΕΩΣ

Ψυλλὰ πρεσβυγενῆς τοῦς κληρονόμοις φθονέστασα,
αὐτὴ κληρονόμος τῶν ἴδιων γέγονεν.
ἄλλοι μένη δὲ τάχος κατέβη δόμον εἰς Ἀΐδαο,
ταῖς δαπάναις τὸ ζῆν σύμμετρον εύρομένη.
πάντα φαγοῦσα βιον συναπώλετο ταῖς δαπάναισιν 6
ἥλατο δὲ εἰς ἀΐδην, ὡς ἀπεκερμάτισεν.

604.—PAULUS SILENTIARIUS

MAIDEN, thy parents with sorrowing hands made thy funeral, not thy wedding bed. The errors of life and the labour of childbed thou hast escaped, but a bitter cloud of mourning sits on them. For Fate hath hidden thee, Macedonia, aged but twelve, young in beauty, old in behaviour.

605.—JULIANUS, PREFECT OF EGYPT

YOUR sweet husband, Rhodo, builds a sarcophagus of fine marble and a tomb for you and gives alms to the poor to redeem your soul, in return for your kindness in dying early and giving him freedom.

606.—PAULUS SILENTIARIUS

GENTLE, clothed in freedom, sweet of aspect, leaving alive a son who tended his old age, Theodorus rests here in hope of better things than death, happy in his labour and happy in his death.

607.—PALLADAS OF ALEXANDRIA

OLD Paylo, grudging her heirs, made herself her own heir and with a quick leap went down to the house of Hades, contriving to end her life and her outlay at the same time. Having eaten up all her fortune, she perished together with her spending power, and jumped to Hades when her last penny was gone.

GREEK ANTHOLOGY

608.—ΕΤΤΟΛΜΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ ΙΔΔΟΤΣΤΡΙΟΤ

Τίεστ ὁκυμόρουν θάνατον πενθοῦσα Μενίππη
κωκυτῷ μεγάλῳ τυεῦμα συνεξέχεεν,
οὐδὲ δ' ἔσχεν παλίνορσον ἀναπνεύσασα γοῆσαι·
ἀλλ' ἄμα καὶ θρήνου παύσατο καὶ βιοτον.

609.—ΠΑΤΛΟΤ ΣΙΑΕΝΤΙΑΡΙΟΤ

'Αττικὸς δι ξυνήν με παναγρέος ἀλπίδα μοίρης
θυμῷ θαρσαλέῳ ξῶν ἀλάχηνε τάφον,
παῖζων ἐξ ἀρετῆς θαυάτου φόβου. ἀλλ' ἐπὶ δηρὸν
ἡέλιος σεφίης μιμνέτω ἡελίῳ.

610.—ΠΑΛΛΑΔΑ ΑΛΕΞΑΝΔΡΙΟΤ

*Ηρπασέ τις νύμφην, καὶ τὸν γάμον ἥρπασε δαίμων,
ψυχῶν συλησας τερπομένην ἀγέλην.
εἰς γάμος εἰκοσιπέντε τάφους ἐπλησε θαυάτων.
πάνδημος δὲ νεκρῶν εἰς γέγονεν θαλαμος,
νύμφη Πενθεσίλεια πολύστονε, νυμφία Πενθεῦ,
ἀμφοτέρων ὁ γάμος πλούσιος ἐν θανάτοις.

611—ΕΤΤΟΛΜΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ ΙΔΔΟΤΣΤΡΙΟΤ

Παρθενικὴν 'Ἐλένην μετ' ἀδελφεδὺ δρτὶ θαυάτα
δειλαίῃ μῆτηρ κόδφατο διπλασίως.
μηηστήρες δ' ἔγδησαν ἵσον γόδον· ήν γάρ ἔκάστῳ
θρηνεῖν τὴν μῆτρα μηδενὸς ὡς ἴδιην.

608.—EUTOLMIUS SCHOLASTICUS,
ILLUSTRIS

MENIPPE, mourning the early death of her son,
sent forth her spirit together with her loud dirge,
nor could she recover it to utter another wail, but at
the same moment ceased from lament and from life.

609.—PAULUS SILENTIARIUS

Atticus with a bold heart dug me this tomb in
his life-time, in anticipation of the common fate that
overtakes all men, mocking the fear of death owing
to his virtue. But long may the sun of wisdom
remain beneath the sun.

610.—PALLADAS OF ALEXANDRIA

One carried off a bride and Fate carried off the
wedding party, despoiling of life the merry company
One wedding sent four and twenty corpses to their
graves, and one chamber became their common
mortuary. Penthesilea,¹ unhappy bride, Pentheus¹
bridegroom of sorrow, rich in deaths was your
marriage.

611.—EUTOLMIUS SCHOLASTICUS,
ILLUSTRIS

In double grief her wretched mother bewailed
maiden Helen dead just after her brother. Her
suitors too lamented her equally, for each could
mourn for her as his own who was yet no one's.

¹ Both names derived from *penthos*, "mourning," and of
course fictitious.

GREEK ANTHOLOGY

612.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Φεῦ, φεῦ, τὴν δεκάτην Ἐλικωνίδα, τὴν λυραοιδὸν
 Ῥωμῆς καὶ Φαριτῆς, ἡδὲ κεκευθε κόνις
 ὥλετο φορμηγῶν τερετίσματα, λῆξαν ἀσιδαῖ,
 ὥσπερ Ἰωάννη πάντα συνολλύμενα.

καὶ ταχα θεσμοι ἔθηκαν ἐπάξιον ἐντα Μοῦσαι,
 τύμβον Ἰωάννης ἀνθ' Ἐλικῶνος ἔχειν.

5

613.—ΔΙΟΓΕΝΟΤΣ ΕΠΙΣΚΟΠΟΤ ΑΜΙΣΟΤ

Ἐπὶ Διογένην ἀδελφόταιει

Σοὶ τόδε, Διόγενες, θαλερῆς μιημήσου ἡβῆς
 Ποντῷ ἐν Εὐξείνῳ θήκατο Φρυξ γενέτης,
 φεῦ, πάτρης ἑκάς δοσον. ἄγεν δέ σε μῆμα θεοῖο,
 πατρὸς ἀδελφειῷ πένθος ὁφειλόμενον,
 δέ σε περιστείλας ἱερῇ παλάμῃ τε καὶ εὐχῇ
 γείτονα τῆς μακαρων θῆκε χοροστασίης.

5

614.—ΑΓΑΘΙΟΤ ΣΧΟΛΑΣΤΙΚΟΤ

Ἐλλανὶς τριμάκαιρα καὶ ἡ χαρίσσοντα Λάμαξις
 ήστην μὲν πάτρας φεγγεα Λεσβιάδος·
 δικα δ' Ἀθηναίησι σὺν ὄλκάσιν ἤνθιδε κέλσας
 τὰν Μυτιληναῖων γάν ἀλάπτει Πάχης,
 τὰν κουράν ἀδικωτ ἡράσσατο, τῶς δέ συνεύνως
 ἐκτανευ, <ώ> τῆρας τῆδε βιησόμενος.
 ταὶ δέ κατ' Λίγαιοιο δρου πλατὺ λαῖτμα φερέσθην,
 καὶ ποτὶ τὰν κραναὰν Μοιχοπίαν δραμέτην
 δύμῳ δ' ὡγγελέτην ἀλετήμονος ἔργα Πάχητος,
 μεσφα μν εἰς δλοὴν κῆρα συνηλασάτην.

10

612.—AGATHIAS SCHOLASTICUS

Alas! alas! this earth covers the tenth Muse, the lyric chanter of Rome and Alexandria. They have perished, the notes of the lyre, song hath perished as if dying together with Joanna. Perchance the nine Muses have imposed on themselves a law worthy of them—to dwell in Joanna's tomb instead of on Helicon.

613.—DIOGENES, BISHOP OF AMISUS

On his nephew Diogenes

This monument of thy radiant youth, Diogenes, did thy Phrygian father erect to thee on the Euxine Sea. alas how far from thy home. The decree of God brought thee here to d.e., a sorrow fore-doomed for me, thy father's brother, who having laid thee out with my consecrated hand and with prayer, put thee to rest here beside the dancing-place of the blest.¹

614. AGATHIAS SCHOLASTICUS

THRICE blessed Hellans and lovely Lamaxis were the stars of their Lesbian home, and when Paches, sailing here with the Athenian ships, ravaged the territory of Mytilene, he conceived a guilty passion for the young matrons and killed their husbands, thinking thus to force them. They, taking ship across the wide Aegean main, burried to steep Mopsopia² and complained to the people of the actions of wicked Paches, until they drove him to an evil

¹ i.e. the church.

² Athens.

GREEK ANTHOLOGY

τοῖα μέν, ὃ κούρα, πεπονήκατον· ἀψὲ δὲ πάτραν
ἥκετον, ἐν δὲ αὐτῷ κείσθουν ἀποφθιμένα·
εὖ δὲ πόνων ἀπόνασθον, ἐπεὶ ποτὶ σᾶμα συνεύνων
εἴδετον, ἐς κλεινᾶς μνᾶμα σαοφροσύνας·
ὑμεῦσιν δὲ τὰς οὐρανονας ἡρωῖνας,
πάτρας καὶ ποσίων πήματα τισαμένας.

15

615.—ΑΔΕΞΠΟΤΟΝ

Ἐνμόλπου φίλον νίδην ἔχει τὸ Φαληρικὸν οὔδας
Μονσαίον, φθίμενον σῶμ' ὑπὲ τῷδε τάφῳ.

616.—ΑΛΛΟ

*Ωδὲ Λίνον Θηβαίον ἐδέξατο γαῖα θαυμάτα,
Μόνσης Οὐρανίης νίδην ἐνστεφάρον.

617.—ΑΛΛΟ

Θρήϊκα χρυσοσλύρην τῇδε Ὄρφέα Μοῦσαι ἔθαψαν,
ὅν ετάμεν ὑψιμέδων Ζεὺς ψολοειτε βέλετ.

618.—ΑΛΛΟ

*Αὐδρα σοφὸν Κλεόβουλον ἀποφθίμενον καταπανθεῖ
ἥδε πάτρα Λίνδος πόντῳ ἀγαλλομάνη.

619.—ΑΛΛΟ

Πλούτου καὶ σοφίης πρύτανι πατρὶς ἥδε Κόρινθος
κολποις ἀγχίσαλος γῆ Περίανδρον ἔχει.

BOOK VII. 614-619

doom. Thus, ladies, ye accomplished, and returning to your country lie in it dead. And a good guerdon ye have for your pains, since ye sleep hard by your husbands, a monument of glorious virtue, and all still sing the praises of the heroines, one in heart, who avenged the sufferings of their country and of their lords.¹

615.—ANONYMOUS

THE earth of Phaleron holds Musaeus, Eumolpus' dear son, dead under this tomb.

616.—ANONYMOUS

HERE the earth received at his death Linus of Thebes, son of the fair-wreathed Muse Urania.

617.—ANONYMOUS

HERE the Muses buried Thracian Orpheus of the golden lyre, whom Zeus, who reigneth on high, slew with his smoking bolt.

618.—ANONYMOUS

THIS, his country Lindos, that glories in the sea, mourns wise Cleobulus dead.

619.—ANONYMOUS

THIS, his country Corinth, that lies near the sea, holds in her bosom Peniander, supreme in wealth and wisdom.

¹ This incident, like that in No. 492, is probably derived from a romance.

GREEK ANTHOLOGY

620.—ΔΙΟΓΕΝΟΤΣ ΛΑΕΡΤΙΟΤ

Μήποτε λυπήσῃ σε τὸ μή σε τυχεῖν τωοῦ, ἀλλὰ
τέρπει πᾶσιν ὁμῶς οἰστε δίδωσι θεός·
καὶ γάρ ἀθυμησας ὁ σοφὸς Περίανδρος ἀπέσβη,
οὐνεκεν οὐκ ἔτυχεν πρῆξιος ἡς ἔθελεν.

621.—ΑΔΕΞΠΟΤΟΝ

Ἐνθάδ' ἐγὼ Σοφοκλῆς στυγερὸν δόμον "Λίδος ἔσβην
κάμμιοροη, εἴδατι Σαρδίψφ σελίνοιο γελάσκων,
ἥδη μὲν ἐγών, ἔτερος δ' ἄλλων" πάντες δέ τε πάντως,

622.—ΑΝΤΙΦΙΑΟΤ ΒΤΖΑΝΤΙΟΤ

Βόρχος ὁ βουποίμην δτ¹ ἐπὶ γλυκὺν κηρίον εἵρπεν,
αἰγύλιπτα σχοίνφ πέτρον ἐπερχόμενον,
εἴπετο οἱ σκυλικῶν τις ὁ καὶ βοστίν, θε φάγε λεπτὴν
σχοῖνον ἀνελκομένφ χραινομένην μέλιστο·
κάππετε δὲ εἰς Ἀΐδαο· τὸ δὲ ἀτρυγὲς ἀνδράσιν ἄλλοις δὲ
καίνο μέλα ψυχῆς ὕμιον είρνσατο.

623.—ΑΙΜΙΛΙΑΙΑΝΟΤ

"Ἐλκε, τάλαν, παρὰ μητρὸς δν οὐκέτι μαστὸν ἀμέλξεις,
θλικυσον ὑστάτιον νάμα καταφθιμένης
ἥδη γάρ ξιφέεσσι λεποπνοος· ἀλλὰ τὰ μητρὸς
φίλτρα καὶ εἰν ἀτῷ παιδοκομεῖν ἔμαθεν.

¹ This poisonous herb contracted the muscles, so as to give the appearance of grinning. We do not know who this Sophocles was.

620.—DIOGENES LAERTIUS

Never be vexed at not getting anything, but rejoice in all the gifts of God. For wise Periander died of disappointment at not attaining the thing he wished.

621.—ANONYMOUS

HERE I, unhappy Sophocles, entered the house of Hades, laughing, because I ate Sardian celery.¹ So perished I, and others otherwise, but all in some way or other

622. ANTIPHILUS OF BYZANTIUM

WHEN Borchus the neat-herd went to get the sweet honey-comb, climbing the steep rock by a rope, one of his dogs who used to follow the herd followed him, and, as he was pulling himself up, bit through the thin rope which was trickling with honey. He fell into Hades, grasping, at the cost of his life, that honey which no other man could harvest.

623. AEMILIANUS

SUCK, poor child, at the breast wherat thy mother will never more suckle thee; drain the last drops from the dead. She hath already rendered up her spirit, pierced by the sword, but a mother's love can cherish her child even in death.²

¹ This probably refers to a picture by Aristides of Thasos.

624.—ΔΙΟΔΩΡΟΤ

"Ερροις, Ἰανίαιο πολυπτούνγε τάλασσα,
ηηλής, Ἀλδεω πορθμὸ κελαινοτάτου,
ἢ τόσσοις κατέδεξα. τίς ἀν τεῖ, κάρμαρε, λέξας
αἰσιλα, διστήνων αἴσαν ὀπιζόμενος,
Λίγεα καὶ Διαβενα σὺν ὠκυμοροισιν ἐταροις
ηῆτε σὺν πύσῃ βρύξας ἀλιρροθῷ.

625.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Βίδότα κῆπος¹ Λιτλαντα τεμεῖν πόρον, εἰδότα Κρήτης
κύρατα καὶ πόντου ναυτιλίην μέλανος,
Καλλιγένεις Διόδωρον Ὁλύνθιον λαθι θαυμάτα
ἐν λαμένι, πρωρης νύκτερον ἐκχύμενον,
δαιτὸς ἀκεῖ τὸ πέρισσον δτ' ἥμεαν. ἀ πόσον ὅδωρ
ώλεσε τὸν τόσσῳ κεκριμένον πελάγει.

626.—ΑΔΕΞΠΟΤΟΝ

'Εσχατιαὶ Διβύων Νασαμωνίδες, οὐκέτι Θηρῶν
ἔθνεσιν ἡπείρου νιθτα βαρυνόμεναι,
ἥχοι ἔρημαίαισιν ἐπηπόνσεοσθε λεβντῶν
ώρυγαῖς ψαμμιθοὺς ἄχρις ὑπὲρ Νομάδων,
φῦλοι ἐπει νήριθμοι ἐν ἴχνοπεδαισιν ἀγρευθὲν
ἐς μιαν αἰχμηταῖς Καῖσαρ ἔθηκεν ὁ παῖς·
αἱ δὲ πρὸς ἀγραύλων ἕγκοιτάδες ἀκρώρειαι
Θηρῶν, νῦν ἀνδρῶν εἰσὶ Βοηλασίαι.

¹ Not the Euxine, but a part of the Thracian Sea.

624.—DIODORUS

Out on thee, dreaded Ionian Sea, pitiless water, ferrier of men to blackest Hades, thou who hast engulfed so many! Who, with the fate of the unfortunates before his eyes, shall tell all thy crimes, ill-starred sea? Thou hast swallowed in thy surges Aegeus and Labeo, with their short-lived companions and their whole ship.

625. ANTIPATER OF SIDON

Know that Diodorus, the son of Calligenes of Olynthus, who could make his way even as far as Atlas, and knew the Cretan waters and the navigation of the Black Sea,¹ died in port, failing off the prow at night, while he was spewing out the excess of the feast. Ah, how small a bit of water was fatal to him who had been proved in so vast an expanse of ocean!

626.—ANONYMOUS

(Not Sepulchral)

YE furthest Nasamonian wilds of Libya, no longer, your expanse vexed by the hordes of wild beasts of the continent, shall ye ring in echo, even beyond the sands of the Nomads, to the voice of lions roaring in the desert, since Caesar the son has trapped the countless tribe and brought it face to face with his fighters.² Now the heights once full of the lairs of prowling beasts are pasturage for the cattle of men.

¹ i.e. the bestiarii in the circus.

GREEK ANTHOLOGY

627.—ΔΙΟΔΩΡΟΤ

‘Ημιτελὴ θάλαμόν τε καὶ ἐγγύθε πυμφικὰ λέκτρα,
κούρε, λιπῶν ὄλοιν οἵμοι ἐβης ‘Λίδου·
Θύνιον ἀστακίνη δέ μιλ’ ἵκαχες, ή σε μᾶλιστα
οἰκτρὰ του ἡβῆτην κωκεν ἥιθεν,
‘Ιππικρήχου κλαιούστα κακοιν μώρον, εἴκοσι ποίας
μοῖροιν ἐπεὶ βιοτου πληγσασ καὶ πίσυρας.

628.—ΚΡΙΝΑΓΟΡΟΤ

‘Ηριήσαντο καὶ ἄλλαι ἐὸν πάρος οὔνομα νῆσοι
ἀκλεέεν, ἐς δ’ ἄνδρῶν ἥλθον ὄμωνυμίην
ελνυθεῦτε καὶ ὑμεις ‘Ερωτίδες· οὐ νερεσίς τοι,
‘Οξείσι, ταυτην ελῆστιν ἀμειψαμέναις.
παιδὶ γαρ, διν τύμβῳ Δίης ὑπεθηκατο βωλον,
οὔνομα καὶ μορφὴν αὐτὸς ἔδωκεν ‘Ερως.
δὲ χθων σηματεσσοα, καὶ ή παρὰ θειν θάλασσα,
παιδὶ σὺ μὲν κούφη κείσο, σὺ δὲ ἡσυχίη.

629 —ΑΝΤΙΠΑΤΡΟΤ

‘Η χθαμαλήν ὑπέδυε ὁ τόσος κόνιν, εἰς σέ τις ἀθρῷ,
Σωκρατες, ‘Ελλήνων μέμψεται ἀκρισίην
μηλεέεν, οἱ τὸν ἄριστον ἀπώλεσται, οὐδὲ ἐν αἰδοῖ
δύγτες. τοιεῦτοι πολλάκι Κεκροπίδαι.

630 —ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

‘Ηδη που πάτρης πελύσας σχεδον, “Ἄνριον,” εἶπον,
“ἡ μακρὴ κατ’ ἔμοι δυσπλαστη κοπάσει.”
οὕπτω χεῖλος ἔμυσε, καὶ ἦν Ἰσος “Λίδε πάντος,
καὶ με κατέτρυχεν κείνο τὸ καύφον ἔπος.
πάντα λόγου πεφύλαξο τὸν αὔριον οὐδὲ τὰ μικρὰ
ληθεῖ τὴν γλωσσῆς ἀντιπαλον Νέρεσι.

627.—DIODORUS

LEAVING thy bridal-chamber half prepared, thy wedding close at hand, thou hast gone, young man, down the baneful road of Hades, and sorely hast thou afflicted Thymon of Astacus, who most pitifully of all lamented for thee, dead in thy prime, weeping for the evil fate of her Iliophaeclus, seeing thou didst complete but twenty-four years.

628.—CRINAGORAS

OTHER islands are this have rejected their inglorious names and named themselves after men. Be called Erodes (Love islands), ye Oxeias (Sharp islands). It is no shame for you to change, for Eros himself gave both his name and his beauty to the boy whom Dion laid here beneath a heap of clods. O earth, crowded with tombs, and sea that washest on the shore, do thou lie light on the boy, and thou lie bushed for big tasks.

629 - ANTIPATER OF THESSALONICA

Dear thou who art so great rest in so shallow a soil? He who looks at thee, Socrates, must blame the unwisdom of the Greeks. Merciless judges who slew the best of men, nor shamed them one jot. Such often are the Athenians.

630 —ANTIPHILUS OF BYZANTIUM

Now nearing my country I said, "To-morrow shall this wind that blew so long against me abate." Scarce had I closed my lips when the sea became like hell, and that light word I spoke was my destruction. Beware ever of that word "to-morrow"; not even little things are unnoticed by the Nemesis that is the foe of our tongues.

GREEK ANTHOLOGY

631.—ΑΠΟΛΛΩΝΙΔΟΤ

• Ήν ἄρα Μιλήτου Φοιβήιον <δρμον> ἵκησθε,
λέξατε Διογένες πένθιμον ἀργυελίην,
παῖς δτοι οἱ ναινγοὺς ὑπὸ χθονὶ κεύθεται "Λυδρον
Διφίλος, Αἰγαίου κῆρα πιῶν πελάγενς.

632.—ΔΙΟΔΩΡΟΤ

Κλίμακος ἐξ ὀλυμπίης ὀλίγον βρέφος ἐν Διοδώρου
κάππασσεν, ἐκ δὲ ἕνηγη καλριον ἀστράγαλον.
διωθεῖς προκύρτηος. ἐπειδὴ δὲ θεῖον ἀνακτὰ
ἀντόμανον, παῦδνὰς αὐτίκ' ἔτεινε χέρας
ἄλλα συνηπιάχου δικωσ, κούν, μήποτε βρίθειν
δοτέα, τοῦ διετοῦ φειδομένη Κόρακος.

633.—ΚΡΙΝΑΓΟΡΟΤ

Καὶ αὐτὴν ἡχλυσσεν ἀκρέσπερος ἀντέλλονσα
μήνη, πένθος ἐδύν μικτὴ καλυψαμένη,
οὕνεκα τὴν χαριεσσαν ὄμώνυμον εἶδε Σελήνην
διπνοιον εἰς ζοφερὸν διομένην αἰδην.
καίνη γὰρ καὶ κάλλος ἐού κοινωσατο φωτός,
καὶ θανατον κεινῆς μιξεν ἐφε κυέφει.

634.—ΑΝΤΙΦΙΛΟΤ ΒΤΖΑΝΤΙΟΤ

Νεκροδοκει κλιντῆρα Φίλων ὁ πρέσβυς ἀείρων
ἔγκλεδον, δφρα λάβοι μισθὸν ἐφημεριον,
σφάλματος ἐξ ὀλέγοιο πεσὼν θωνεν· ήν γὰρ ἔτοιμος
εἰς ἀΐδην, ἐκαλει δὲ τὴν πολιη πρύφασιν.
δην δὲ ἀλλοις ἐφόρει μετνοστόλον, αὐτὸς ἐφ' αὐτῷ
ἀσκάντην ὁ γέρων ἀχθοφορῶν ἔλαβεν.

631.—APOLLONIDES

If thou comest to Apollo's harbour at Miletus,
give to Diogenes the mournful message that his
shipwrecked son Diphilus lies in Andrian earth,
having drunk the water of the Aegean Sea.

632.—DIODORUS

A little child in Diodorus' house fell from a little ladder, but falling head first broke the vertebra of its neck, to break which is fatal. But when it saw its revered master running up, it at once stretched out its baby arms to him. Earth, never lie heavy on the bones of the little slave child, but be kind to two-year-old Corax.

633. CRINAGORAS

The moon herself, rising at early eve, dimmed her light, veiling her mourning in night, because she saw her namesake, pretty Sclene, going down dead to murky Hades. On her she had bestowed the beauty of her light, and with her death she mingled her own darkness.

634.—ANTIPHILUS

Old Philo, stooping to lift the bier to gain his daily wage, stumbled slightly, but fell and was killed, for he was ripe for Hades, and old age was on the look out for an opportunity, and so all un-awares he lifted for himself that bier on which he used to carry the corpses of others.

GREEK ANTHOLOGY

635.—ΤΟΥ ΛΥΤΟΥ

Ναῦν Ἱερακλεῖδης ἔσχεν σύγγυπτον, ὁμόπλουν,
 τὴν αὐτὴν ζωῆς καὶ θανάτου σύνοδον,
 πιστήν ἵχθυμολεῦντι συνεμπορον. οὕτις ἐκείνης
 πάκτον ἀπεπλωσεν κῦμα δικαιοτέρη·
 γηρας ἄχρις ἔβοσκε πονευμάντη εἴτα θανόντα
 ἀκτέρισεν συνέπλω δ' ἄχρι καὶ Ἀΐδεω.

636 —ΚΡΙΝΑΓΟΡΟΤ

Ποιμὴν ὁ μάκαρ, εἴθε κατ' οὔρεος ἀπροβάτεινον
 κῆγω, ποιηρον τοῦτ' ἀνὰ λαυκόλοφον,
 κριοῖς ἀγητῆροι ποτ' ἐβληχημένα βάζων,
 ἡ πικρῷ βαψαὶ νήσοχα πηδάλια
 ἀλμηρ, τοιγάρ οὖν ὑποβάθυσος ἀμφὶ δὲ ταύτη
 θίνα με ροιβδησας Εύρος ἀφωριστα.

637.—ΑΝΤΙΠΑΤΡΟΤ

Πύρρος ὁ μουνερέτης ὀλίγη τῇ λεπτὰ ματεύων
 φυκία καὶ τριχώη μανιδας ἐκ καβετης,
 ήδινων ἀποτῆλε τυπεις κατέδουσπε κεραυνῷ·
 οὗτος δε πρὸς αἰγαλοὺς ἔδραμεν αὐτομάτῃ
 ἀγγελήν θειφ καὶ λιγνιὶ μηνύουσα,
 καὶ φράσαι Ἀργέρην οὐκ ἀποθῆσε τρόπιν.

638 —ΚΡΙΝΑΓΟΡΟΤ

Παιδῶν ἀλλαχθέντι μόριφ ἐπὶ τοῦτ' ἀλειπνή
 μήτηρ ἀμφοτερούς εἶπε περισχομενή·
 " Καὶ νέκυν οὐ σέο, τέκνουν, ἐπ' ἡματιτῷδε γοήσειν
 ἥλπισα, καὶ ζωοῖς οὐ σὲ μετεσσομενον
 δῆψεθαι νῦν δ' οἱ μὲν ἐς ὑμέας ἥμειφθησαν
 δαίμονες, ἀψενοτον δὲ κεστο πανθος ἐμοί."

BOOK VII. 635-638

635.—BY THE SAME

Hercules' boat grew old with him, always travelled with him, and accompanied him in life and in death. It was his faithful fishing partner, and no jester boat ever sailed the waves. It laboured to keep him until his old age, and then it buried him when he was dead, and travelled with him to Hades.¹

636.—CRINAGORAS

O happy shepherd, would that I, too, had led my sheep down this grassy white knoll, answering the bleatings of the rams that lead the flock, rather than dipped in the bitter brine the rudder to guide my ship. Therefore I sunk to the depths, and the whistling east wind brought me to rest on this beach.

637.—ANTIPATER OF THESSALONICA

PYRRHUS the solitary oarsman, fishing with his hair-line for small hakes and sprats from his little boat, fell, struck by a thunderbolt, far away from the shore. The boat came ashore of itself, bearing the message by sulphur and smoke, and had no need of a speaking keel like that of Argo.

638. —CRINAGORAS

The poor mother, when the expected fate of her two sons was reversed, spoke thus, clasping both of them: "Neither did I hope, my child, to weep for thee to-day, nor, my child, to see thee yet among the living. Now your fates have been interchanged, but sorrow undeniable has come to me."

¹ op. Nos. 805, 881, 586, above.

GREEK ANTHOLOGY

639.—ANTIPATROT

Πᾶσα θάλασσα θάλασσα· τὶ Κυκλάδας ἡ στεῦδο
“Ελλῆς”

κῦμα καὶ Ὅξεις ηλεῖ μεμφόμενα;
ἄλλως τοῦνομ’ ἔχουσι τέτελ τί με, τὸν προφυγόντα
κεῖνα, Σκαρφαιὺς ἀμφεπάλυψε λιμήν;
νύστιμοι εὐπλοῖην ἀρέτο τις ὡς τὰ γε πόντους 5
ποντος, ὁ τυμβευθεὶς οἶδεν Ἀρισταγόρης.

640.—ΤΟΥ ΔΥΤΟΥ

Ρυγχὴ ναύταις ἐρίφων δύσις, ἄλλαδ Πυρωνι
ποιλὺ γαληναῖη χείματος ἔχθροτερη
νῆα γάρ ἀπνοῇ τεκεύημάσιν δρθασε ναύταις
ληιστέων τοχανὴ διεροτες δεσμώτη
χείμα δέ με προφυγόντα γαληναῖφ ἐπ’ δλέθρῳ 5
ἔπταινον ἡ λυγρῆς διαλὲ καχορμσίης.

641.—ΑΝΤΙΦΙΛΟΤ

Σῆμα διωδεκάμοιρον ἀφεγγέος ἡελίοιο,
τοσσάκις ἀγλωσσφ φθεγγόμενον στοματί,
εὐπ’ ἀνι θλεβομένοιο ποτὶ στενον ὑδατος ἀὴρ
αὐλοις ἀποστείῃ πνεῦμα διωλύγιον,
θῆκεν Ἀθηναῖος δῆμῳ χάριν, ὡς ἀν έναργής 5
αἴη κήν φθονεραις ἡέλιος νεφέλαις.

642.—ΑΠΟΛΛΩΝΙΔΟΤ

Σύρου καὶ Δῆλοιο κλύνειν μέσος νηλ Μενοίτην
συν φόρτῳ Σαρίου ερύψε διαφανέος,
εἰς δσιον σπειδαντα πλόσον τάχος ἄλλα θάλασσα
ἔχθρη καὶ πούσφ πατρὸς ἐπειγομένοις.

639.—ANTIPATER OF THESSALONICA

Every sea is sea. Why do we foolishly blame the Cyclades, or the Hellespont, and the Sharp Isles?¹ They merit not their evil fame, for why, when I had escaped them, did the harbour of Scarphaea² drown me? Let who will pray for fair weather to bring him home, Aristagoras, who is buried here, knows that the sea is the sea.

640.—BY THE SAME

FEARSOME for sailors is the setting of the Kids, but for Pyro calm was far more adverse than storm. For his ship, stayed by calm, was overtaken by a swift double-oared pirate galley. He was slain by them, having escaped the storm but to perish in the calm. Alas, in what an evil harbour ended his voyage!

641.—ANTIPHILUS

(Not Sepulchral, but on a Water-clock)

THIS recorder of the invisible sun, divided into twelve parts, and as often speaking with tongueless mouth, each time that, the water being compressed in the narrow pipe, the air sends forth a sonorous blast, was erected by Athenaeus for the public, so that the sun might be visible even when covered by envious clouds.

642.—APOLLONIDES

BETWEEN Syrus and Delos the waves engulfed Menoetes of Samos, son of Diaphanes, together with his cargo. For a pious purpose was he hurrying home, but the sea is the enemy even of those who are hastening to be with their fathers in sickness.

¹ See No. 628.

² A harbour of Lecria.

GREEK ANTHOLOGY

643.—ΚΡΙΝΑΓΟΡΟΤ

Τμιίδε τὴς Εὐάνθρου, ἐράσμιον αἰὲν ἀθυρμα
οἰκογενές, κούρην αἰμιδον εἴναέτιν,
ἥρπασας, φ' ἄλλιστ' Ἀΐδη, τί πρόωρον ἐφίεστ
μοῖραν τῇ πάντως σειό ποτ' ἴστοσικάρη;

644.—ΒΙΑΝΟΡΟΣ ΓΡΑΜΜΑΤΙΚΟΤ

Τστατον ἐθρήνητο τὸν ὄκυμορον Κλεαρίστη
παιδα, καὶ ἀμφὶ ταφφ τικρον ἔπαισε Ήιον·
κακίσασα γὰρ δσσον ἔχώδαιμ μητρὸς ἀνιη,
οὐκέτ' ἐπιστρέψας πνεύματος ἔσχε τόνους
θηλύτερα, τί τοσοῦτον ἐμετρήσασθε τάλασαι
θρῆνον, οὐα κλεύσῃ ἔχρι καὶ Ἀΐδη;

645.—ΚΡΙΝΑΓΟΡΟΤ

Ω δίστηγ' διβοιο Φιλόστρατε, ποῦ σοι ἐκεῖνα
σκῆπτρα καὶ αἱ βασιλέων ἀφθονοι ἐντυχιαὶ,¹
αἷσιν ἐπρώρησας ἀει βίον, η ἐπι Νείλῳ
. . . δαιοις ὥν περίστοτος ὄραι,
δθιεῖοι καμάτους τοὺς σοὺς διεμοιρήσαντο,
σδε δὲ μέκιν ψαφαρῆ κείσετ' ἐν Ὀστρακίνῃ.

646.—ΑΝΤΗΣ ΜΕΛΟΠΟΙΟΤ

Λοισθια δὴ τιδε πατρὶ φίλῳ περὶ χείρε βαλοῦσα
εἰπ' Ἐρατο, χλωροῖς δακρυσι λειθομένα·
“Ω πατέρ, οὐ τοι θ' είμι, μέλας δὲ ἐμὸν δρυμα
καλύπτει
ἡδη ἀποφθιμένης κιάνεος θάνατος.”

¹ εντυχίαι MS.: I συγγεν.

BOOK VII. 643-646

643.—CRINAGORAS

O HADES the inexorable, thou hast carried off
Hymnis, Evander's daughter, ever the loveable pet
of his house, the coaxing nine-year-old girl. Why
didst thou send such early death to her who must
one day in any case be thine?

644.—BIANOR THE GRAMMARIAN

Cleopatra mourned her last for the early death of
her son, and on the tomb ended her embittered life.
For, wailing with all the force a mother's sorrow
could give her, she could not recover force to draw
her breath. Women, why give ye such ample
measure to your grief as to weep even till it brings
you to Hades?

645.—CRINAGORAS

O Panorthatus,¹ unhappy for all thy wealth, where
are those sceptres and constant intercourse with
princes on which thy fortune ever depended? Shall
thy tomb be (?) by the Nile conspicuous in the region
of ? Foregoers have shared among them the
fruit of thy toil, and thy corpse shall be in sandy
Ostracine.²

646.—ANYTE

These were the last words that Erato spoke,
throwing her arms round her dear father's neck, her
cheeks wet with fresh tears: "Father, I am thine no
longer; I am gone, and sombre death casts already
his black veil over my eyes."

¹ An Academic philosopher, a favourite of Anthony and Cleopatra. Between Egypt and Palestine. By "foreigners" he means probably Roman soldiers.

647.—ΣΙΜΩΝΙΑΟΤ. οἱ δὲ ΣΙΜΙΟΤ

Τοτατα δὴ τάδ' ἔστε φίλην ποτὲ μητέρα Γοργὸν
διεκρίσσεσσα, δερῆς χεροὶν ἀφαπτομένη.

"Λίθι μενοιτ παρὰ ταχρό, τέκοιτ δὲπι λαβίσαι μορφή¹
ἀλλα, σφὲ πολὺφ γῆραι καθεμόνα."

648.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Εσθίδὲς λριστοκράτης δτ̄ ἀπέπλεεν εἰς Ἀχέροντα,
εἰτ̄ ὀλυγοχροπίητ ἀψύμμηνος κεφαλῆς.

"Παιδῶν τις μησαίτο, καὶ ἐθνωσαίτο γυναικα,
εἰ καὶ μια βασικοὶ δισβιοτος πενίη

ζωὴν στυλάσσαιτο· κακοῖς δὲ πατυλος ἴδεοδαι
οἰκοῖς δὲ δὲν λέροτον;² τάνερος δεχαρων

εὐκαινία φαίνοιτο, καὶ δὲ πολυκαλέ δηκεψ
ἴμπρέποι,³ αὐγύσταν δαλος ἑπεσχαριασεν."

γῆδεις Ἀριστοκράτης τέ εργγιουν ἀλλά γυναικῶν.
Φιθρωπ⁴, ήχθαιρετ την ἀλετοφροσυνην.

10

649.—ΑΝΤΓΗΣ ΜΕΛΟΠΟΙΟΤ

Ἄντι τοι εὐλεγχέος θαλάμου σεμνῶν δὲ ίμεναισιν
μάτηρ στήσε ταφφ τῷδ' ἐπὶ μαρμαρίνην

παρθενικαν, ματρον τε τεον καὶ καλλος ἔχοισας,
Θερσί ποτιφθευετὰ δὲπλεο καὶ φθιμία.

650.—[ΦΛΑΚΚΟΤ 4] ΦΑΛΛΑΙΚΟΤ

Φεύγε θαλάσσια Ιρυα, βούν δὲπιβάλλειν δχέτλη,
εἰ τί τοι δέν μακρής πειρατ' ιδεῖν βιοτῆς.

ήπειρος γάρ διεστι μαρστ βιοτε εἰν ἀλλ δ οὐ τωτ
εύμαρετ εἰς πολιήν ανδρος ιδεῖν κεφαλῆν.

¹ Λεστεν Μ.Β., I συντο.

² Ε νετειο εο θετη Μ.Β.

647.—SIMONIDES or SIMIAS

These were the very last words that Gorgo spoke to her dear mother, in tears throwing her hands round her neck. "Stay here with father and mayest thou bear another daughter, more fortunate than I was, to tend thy grey old age."

648.—IRONIDAS OF TARENTUM

Good Aristocrates, as he was taking ship for Acheron, resting his doomed head on his hand, said. "Let every man seek to have children and get him a wife, even if miserable poverty pinch him. Let him support his life with pillars, a house without pillars is ill to look on. Nay what is best, may the room where his hearth is have many fair columns, and shining with the luxury of many lights, illuminate the log that burns on the hearth."¹ Aristocrates knew what was best, but, O man, he hated the evil mindedness of women.

649.—ANYTE

Thy mother, Cleeras, instead of a bridal chamber and solemn wedding rites, gave thee to stand on this thy marble tomb a maiden like to thee in stature and beauty, and even now thou art dead we may speak to thee.

650.—PHALAECUS

Avoid burying thee with the sea, and put thy mind to the plough that the oxen draw, if it is any joy for thee to see the end of a long life. For on land there is length of days, but on the sea it is not easy to find a man with grey hair.

¹ Lines 6-8 are somewhat obscure. Children seem to be meant by the lights as well as by the pillars or columns.

GREEK ANTHOLOGY

651.—ΕΤΝΦΟΡΙΩΝΟΣ

Ούχ ἐ τρῆχιτ 'Ελαιότ ἦν' ὀστέα κεῖνα καλύπτει,
οὐδὲ ἡ κυανεοῦ γραμμα λαλοῦσα πετρη
ἀλλὰ τὰ μὲν Δολιχῆτα καὶ αἰγαίης Δραεπνοει
Ίκνιοις ρισσει κύμα περι προσελαυτ
ἄντι δ' ἔγει ξενίτη Πίσιλυμηδεος ἡ κανθή χθων
ἀγγειθην Δρυόπειν δεψασιν ἢ βοταναῖς.

652 —ΛΕΠΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Ηχήσσα φιλασσα, τί τὸν Τιμάρεος οὔτινε
πλωοῦτ' οὐ πολλῆ υπὲ Τελευταγορην,
ἄγρια χειρικασσα κατεπρηγμασσα ποντφ
συν φορτφ. λαΐδρον κύμ' ἀπιχειναμένην;
χώ μέν που καιτξιν ἡ ἴχθυβοροις λαριδεσσοις
τεθρήνητ' ἀπιουντ εύρει ἢν' αἴγριαλφ.
Τιμάρπι δέ πενον τελιουν κεκλαυμενος ἀθρῶν
τύμπαν, δαρπνει παιδα Τελευταγορην.

653 —ΠΑΓΚΡΑΤΟΤΣ

Πλεστν Αιγαίου διδ κύματος ἀγριοτ ἀρθειε
Διψ 'Επινηρειδην 'Τασι διομεναιε,
εύτοι εῆ συν νηὶ καὶ ἀνδρασιν φ' τοδε σῆμα
δακρυσας κενεον παιδὶ πατηρ ἔκαμεν

654 —ΛΕΠΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Αἰεὶ ληισται καὶ ἀλιφθοροι, οὐδὲ δίκαιοι
Κρῆτες· τις Κρητών οἶδε δικαιοσυνην,
ὅτε καὶ ἐμὲ πλωοῦτα εὐτε οὐκ εύπιονε φορτφ
Κρηταιειτ ὥσαν Τιμολιτον καθ' ἀλοτ.
δεῖλαιον. εἰήγει μὲν αλιζωοις λαριδεσσοις
κεκλαυμα, τύμβφ δ' οὐχ ὑπε Τιμολιτοτ.

651.—EUPHORION

Canno! Elaeus doth not cover those thy bones,
nor this stone that speaks in blue letters. They are
broken by the Icarian sea on the shingly beach of
Doische¹ and lofty Dracanon,² and I, this empty
mound of earth, am heaped up here in the thirsty
herbage of the Dryopes³ for the sake of old friend-
ship with Polymedeia.

652.—LEONIDAS OF TARENTUM

Thou booming sea, why didst thou rise in angry
storm, and striking with a huge wave send headlong
to the deep, cargo and all, Teleutagoras, son of
Timares, as he sailed in his little ship? He, lying
somewhere dead on the broad beach, is bewailed
over by terns and fish-eating gulls, and Timares,
looking on his son's empty tear-bedewed tomb,
weeps for his child Teleutagoras.

653.—PANCrates

At the setting of the Hyades the fierce Sirocco
rose and destroyed Epierides in the Aegean Sea,
himself, his ship and crew, and for him his father in
tears made this empty tomb.

654.—LEONIDAS OF TARENTUM

The Cretans are ever brigands and pirates, and
never just, who ever heard of the justice of a
Cretan? So they were Cretans who threw me un-
happy Timolytus into the sea, when I was traveling
with no very rich cargo. I am bewailed by the sea-
gulls, and there is no Timolytus in this tomb.

¹ Another name of the island Icaria.

² A cape on this island. ³ The inhabitants of Doris.

GREEK ANTHOLOGY

655.—ΤΟΥ ΑΥΤΟΥ

Ἄρχει μὲν γαπτε μέκρη πορείᾳ ἡ δὲ περισσῆ
ἄλλος επιθυμίας τηλονοία πειλαμένος
επήλη, το επεληρωτικόν περιειώνειον
γνωσκεῖται, 'Αλεπιέρρη τούτο τι Καλλιτελεῖται;

656.—ΤΟΥ ΑΥΤΟΥ

Τὴν διληγητὴν βαλδον παὶ τούτ' εὐλυγητον, φιερ,
εἴημα ποτιφθεγξαι τλιμονοτ Λλειμίνεται,
εἰ εἰ τὸν πεκριτταί ὑπερ οὗσιτη παλαιούρον
εἰς βιτου, ήν ποτ' θύμον δημος 'Αλεπιμένητ.

657.—ΤΟΥ ΑΥΤΟΥ

Ποιησει αἱ ταυτην δρεσ διχων σισπελεῖται
εἴησεν ποιηρον διμοτεσσεται διτ,
Κλειταπορη προε Γη, διληπη χαρε, διλλὰ προσηνή
τινοτε, χθονιτ είνεια Φερσεφονε.
Βληγχισειτ διέτ μοι διπ' αἵεστοιο δε ποιημη
πετροτ ειριζοι προτια ποσκομεναις,
είσαι δε πρωτη λειμηνοα διυθοι αμεραται
χωριτη επεφετω τιμβοι διμια επεφαγη,
και τις απ' ειμηροιο καταχραιστα τιλακται
ειος, αμαλκασοτ ματοι μηασχομενε,
ερπτιδη μυραικητ διτιμβοιοι εισι δαιμοτων
εισι προιβαιαια κάτ φθιμένοιο χαριται.

658.—ΘΕΟΚΡΙΤΟΤ, οι δε ΛΕΠΝΙΔΟΤ ΤΑΠΑΝΤΙΝΟΤ

Γνέσοιαι εἰ τι πειει δημαθοιε πλεον, ή και ὁ δικλδε
δι πεθει ἀσαιταιτη ισαι, οδοιπορ', δησι
"Χαιρετη αύτοις ὁ τιμβος," τρεις, " ετει λι ιρυμεδοσται
ειται τηις ιερήις πουφοι ιπτερ ειφαλητη.

BOOK VII. 655-658

655.—BY THE SAME

A little dust of the earth is enough for me, and
may a rich and useless monument, a weight ill for
the dead to bear, crush some other man to his rest.
What is that to Alexander, son of Calliteles, if they
know who I am or not, now that I am dead?

656.—BY THE SAME

SALUTE, Sir, this little mound and modest monu-
ment of hapless Aleimenes, though it be all over-
grown by the sharp buckthorn and brambles on which
I, Aleimenes, once waged war.

657.—BY THE SAME

Ye shepherds who roam over this mountain ridge
feeding your goats and fleecy sheep, do, in the name
of Earth, a little kindness, but a pleasant one, to
Cleitagorns, for the sake of Persephone underground.
May the sheep bleat to me, and the shepherd seated
on the unhewn rock pipe soft notes to them as they
feed, and may the vintager in early spring gather
meadow flowers and lay a garland on my grave. May
one of you bedew it with the milk of a ewe, mother
of pretty lambs, holding her adder up and wetting
the edge of the tomb. There are ways, I assure you,
even among the dead of returning a favour done to
the departed.

658.—THEOCRITUS OR LEONIDAS OF TARENTUM

I SHALL discover, wayfarer, if thou honourest more
the good, or if a worthless man bath as much of thy
esteem. In the first case thou wilt say, "All hail
to this tomb because it lies light on the holy head of
Eurymedon."

GREEK ANTHOLOGY

659. <ΘΕΟΚΡΙΤΟΣ>

Νήπιον υἱὸν ἔλειπεν· ἐν ἡλικίῃ δὲ καὶ αὐτός.

Ἐδρύμεδον, τύμβου τοῦδε θαυμῶν ἔτιχεν.
σοὶ μὲν ἔδρη θείαισι παρ' ἀνδράσι τον δὲ πολῖτας
τιμησεῖντι, πατρὸς μνωμενοι ὡς ἀγαθοῦ.

660.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Ζεῦς, Συρακύσιος τοι ἀνὴρ τόδ' ἐφίεται "Ορθων,

" Χειμερίας μεθύνων μηδαμὰ νυκτὸς ἦρς."
καὶ γὰρ ἐγὼ τοιοῦτον ἔχω μόρον, ἀντὶ δὲ τιολλῆς
πατρίδος ὁθνεῖαν κεῖμαι ἐφεσσάμενος.

661.—ΤΟΥ ΑΥΤΟΥ

Εὔσθένεος τὸ μνῆμα· φυσιγνώμαν ὁ σοφιστής,

δεινὸς ἀπ' ὄφθαλμον καὶ τὸ υόημα μαθεῖν.

εὐ μιν ἔθαψαν ἑταῖροι ἐπὶ ξείνης ξένου ὄντα,

χύμνοθέτης ἐν τοῖς δαιμονίως φίλος ὅν.

πάντων δὲ ἐπέρικεν ἔχειν τεθνεῶθ' ὁ σοφιστής,

καίπερ ἄκικνος ἐών, εἰχ' ἄρα κηδεμόνας.

662.—ΛΕΩΝΙΔΟΤ

·Η παῖς φέχετ' ἄωρος ἐν ἐβδόμῳ ηδ' ἀνιαυτῷ

εἰς ἀΐδην, πολλῆς ἡλικίης προτέρη,

δειλαίη, ποθέουσα τὸν εἴκοσάμηνον ἀδελφόν,

νήπιον ἀστόργου γενσάμενον θανάτου,

αἰαῖ, λυγρὰ παθοῦσα Περιστέρη, ὡς ἐν ἐτοίμῳ

ἀνθρώποις δαίμων θῆκε τὰ δεινότατα.

659.—THEOCRITUS

(On the same Tomb)

Thou hast left an infant son, but thyself, Eury-medon, didst die in thy prime and hast in this tomb. Thy abode is with the divine among men, but him the citizens will honour, mindful of his father's goodness.

660.—LEONIDAS OF TARENTUM

STRANGER, a Syracusan named Orthon enjoins this upon thee: "Never go out drunk on a winter night." For that was what caused my death, and instead of resting in my ample country I lie clothed in foreign soil.

661.—By THE SAME

The tomb is that of Eusthenes the sophist, who was a reader of character, skilled in discovering our thought from our eyes. Well did his companions bury him, a stranger in a strange land, and among them was a poet marvellously dear to him. So the sophist, although he was feeble, had those who took care that he should have on his death all proper honour.

662.—By THE SAME

The girl is gone to Hades before her time in her seventh year, before all her many playmates, hapless child, longing for her little brother, who twenty months old tasted of loveless death. Alas Peristera¹ for thy sad fate! How hath Heaven decreed that the very path of men should be sown with calamities!

¹ Little dove.

GREEK ANTHOLOGY

663.—ΤΟΥ ΑΥΤΟΥ

'Ο μεγάθη τόδ' ἔτευξε τῷ Ηρακλεῳ
Μηδειος τὸ μνᾶμ' ἐπε τῷ οὖφ, κιγκτύγραψε Κλεόπας.
ἴξει τας χυρίν κι γυνά αιντ' ικενών
διν των κιέρων ἔθρεψε. τί μάκις ἔτι χρησίμα καλεῖται.

664.—ΑΛΑΟ

Αρχίλοχος καὶ στῦθι καὶ σισθὲ τον πάλαι ποιητάν,
τον τὸν ίδρυθον, οὐ τα μυρινα κλέος
διηλθε κῆτην νύκτα καὶ ποτ' ἄν.
η ρά νιν αι Μούσαι καὶ ὁ Δαίδεος ἴγγαπειν 'Απόλλων,
αι ἐμιληης τ' ἔγεντο κηπιδεξιος
ἐπει τα ποιειν, προς λυρα τ' ἀνεβειν.

665.—ΤΟΥ ΑΥΤΟΥ ΑΕΡΝΙΔΟΤ

Μήτε μακρῇ θαρσεων ιαντίλλοι μητε βαδειη
ει φέρει παντος δουρατος εἰς ἀγερος.
ώλεσε και Πριμαχον πνοιη μα κιμα δ' ει αὔτωτ
ισθμον εις κοιλην ἐστιφελιξειν ἄλα.
οὐ μιν αι δαμων πινητη κακιν αλλ' ειν γαιη
πατριδι και τυμθοι καλ επερεων ἀλαχειν
κηδεμονων δι χερσιν, ἐπει τριχεια θαλασσα
ικρος πεπταμενονε θίκειν δι' αιχαλους

666.—ΑΝΤΙΠΑΤΡΟΤ ΗΕΣΣΑΛΟΝΙΚΕΩΣ

Ούτος ὁ Λειάνδροις διαπλοες, ούτος ὁ πόντου
πορθμος, ὁ μὴ μοινη τοι φιλοντι βαριη
ταῦθ' Ἡροῦτ τα πιροιθεν ἐπαιλια, τούτο τὸ πύργου
λείψανοι, ὁ προδοτης δοδ' ἔχει ταφος, εισετε και εῦν
καιη τῷ φθονερῷ μεμφομένους ἀνέμη.

663.—BY THE SAME

Little Medeus made this tomb by the wayside for his Thracian nurse, and inscribed it with the name of Clita. She will have her reward for nursing the boy Why? She is still called "useful"¹¹

664.—ANONYMOUS

STAND and look on Archilechus, the jambic poet of old times, whose vast renown reached to the night and to the dawn. Verily did the Muses and Delian Apollo love him, so full of melody was he, so skilled to write verse and to sing it to the lyre.

665—LEONIDAS OF TARENTUM

TRUST not in the length or depth of the ship thou voyagest in, one wind lords it over every keel. One blast destroyed Promachus, and one huge wave dashed him into the trough of the sea. Yet Heaven was not entirely unkind to him, but he got funeral and a tomb in his own country by the hands of his own people, since the rude sea cast out his body on the expanse of the beach.

666.—ANTIPATER OF THESSALONICA

This is the place where Leander crossed, these are the straits, unkind not only to one lover. This is where Hero once dwelt, here are the ruins of the tower, the treacherous lamp rested here. In this tomb they both repose, still reproaching that envious wind.

¹¹ This epithet is occasionally found on the tombs of slaves.

GREEK ANTHOLOGY

667.—ΑΔΕΣΠΟΤΟΝ

Ἐν τῷ ναῷ τῆς ἁγίας Ἀναστασίας ἐν Θεσσαλονίκῃ
Τίπτε μάτην γρύπιντες ἐμῷ παραμέμνετε τύμβῳ;
οὐδὲν ἔχω θρήνων ἄξιον ἐν φθιμένοις,
λῆγε γάρ καὶ παῦε, πύσις, καὶ παῖδες ἐμὲ ἵο
χαρτεῖ, καὶ μυημιγμόν σώζετ' Ἀμαζονίην.

668.—ΛΕΩΝΙΔΟΤ

Οὐδέν εἴ μοι γελόσωστα καταστορέσειε Γαλήνη
κύματα, καὶ μαλακὴν φρίκα φέροι Ζέφυρος,
νηοβάτην ὅψεσθε· δεδοικα γάρ οὐδεὶς πάρος ἔτλην
κειδύνουσις ἀνέμοις ἀντικορυσσόμενος.

669.—ΠΛΑΤΩΝΟΣ ΤΟΥ ΦΙΛΟΣΟΦΟΤ

Ἄστέρας εἰσαθρεῖς ἀστήρ ἐμός. εἴθε γενοίμην
Οὐρανός, ὡς πολλοῖς ὅμμασιν εἰς σὲ βλέπω.
A. J. Bulwer, *Antiquities and Antiquels*, p. 14, A. Eudalle,
Poëme sur l'Imitation, p. 48.

670.—ΤΟΥ ΑΧΙΓΟΥ

Ἄστηρ πρὸν μὲν ἔλαμπες ἐνὶ ζωοῖσιν Ἔφος·
νῦν δὲ θαυμὸν λάμπεις "Ἐσπερος ἐν φθιμένοις.
I' R. Shelley, "Then wert thou morning-star . . ." Works
(Oxford ed.), p. 712.

671 ΑΔΗΑΟΝ, οἱ δὲ ΒΙΑΝΟΡΟΣ

Πάρτα Χάρων ἀπληστα, τέ τὸν νέον ἥρπασας αὔτως
"Ἄτταλον; οὐ σὸς ἔην, καὶ θάνατον γηραλέος;

BOOK VII. 667-671

667. ANONYMOUS

In the Church of St. Anastasia in Thessalonica

Why, lamenting in vain, do you stay beside my tomb? I, among the dead, suffer naught worthy of tears. Cease from lament, my husband, and ye, my children, rejoice and preserve the memory of Amazonia.

668.—LEONIDAS OF ALEXANDRIA

Not even if smiling calm were to smooth the waves for me, and gently rippling Zephyr were to blow, shall ye see me take ship, for I dread the perils I encountered formerly battling with the winds.

669.—PLATO

Thou lookest on the stars, my Star¹. Would I were heaven, to look on thee with many eyes.

670.—BY THE SAME

Of old among the living thou didst shine the Star of morn; now shinest thou in death the Star of eve.

671.—BY SOME ATTRIBUTED TO BIANOR

Even insatiable Charon, why didst thou wantonly take young Attalus? Was he not three even had he died old?

¹ Aster (Star) is said to have been the name of a youth whom Plato admired.

GREEK ANTHOLOGY

672.—ΑΔΕΞΠΟΤΟΝ

'Εν Κορινθῷ γέγραπται

Χθὸν μὲν ἔχει δέμας δοσθλόν, ἔχει κλιτὸν οὐρανὸς
ἡπαρ.

Ἄνδρεω, δὲ Δαναοῖσι καὶ Ἰλλιροῖσι δικάσσας,
οὐχ ὅσιαν κτεάγων καθαρὰς ἐφιλέξατο χεῖρας.

673.—ΛΔΙΠΛΩΝ

Ἐτ γένος εὐσεβέων ζωει μετὰ τέρμα βίοιο,
ναιετασι κατὰ θεσμὸν διὰ στόμα φυτὸς ἐκάστου,
Ἄνδρεα, σὺ ζώεις, οὐ κατθανεε· ἀλλά σε χῶρος
Ἀμφροτος ἀθανατῶν ἄγιων ὑπέδεκτο καιῶντα.

674.—ΛΔΡΙΑΝΟΤ

Ἄρχιλόχου τόδε σῆμα, τον ἐς λυσσῶντας βίάμους
ἱγγαγε Μαιονίδη Μοῦσα χαριζομένη.

675.—ΛΕΩΝΙΔΟΤ

Ἄτρομος ἐκ τύμβου λύε πείσματα ναυηγοῖο·
χήμῶν δλλυμένων ἀλλος ἐνηστόρει.

676.—ΛΔΗΛΟΝ

Δοῦλος Ἱπίκτητος γενόμην, καὶ σῶμ' ἀνάπτυρος,
καὶ πεντηνή Ἰρος, καὶ φίλος ἀθανάτοις.

¹ i.e. otherwise he would have exceeded Homer in epilo
verse.

BOOK VII. 672-676

672.—ANONYMOUS

Inscribed at Corinth

The earth holds the comely body, heaven the glorious spirit of Andreas, who, administering justice in Greece and Illyria, kept his hands clean of ill-gotten gain.

673.—ANONYMOUS

If pious folk live after the end of this life, dwelling, as is fit, in the mouths of all men, thou, Andreas, livest and art not dead, but the divine place of the immortal holy ones has received thee after life's labour.

674.—ADRIANUS

This is the tomb of Archilochus, whom the Muse, out of kindness to Homer,¹ guided to furious jambics.

675.—LEONIDAS OF ALEXANDRIA

Iopsephon

TAXABLE not in looting thy cable from the tomb of the shipwrecked man. While I was perishing another was travelling unbur².

676.—ANONYMOUS

I, Epictetus,³ was a slave, and not sound in all my limbs, and poor as Irus,⁴ and beloved by the gods.

¹ Imitated from No. 282. ² The celebrated philosopher.

³ The beggar in the *Odyssey*.

677.—ΣΙΜΩΝΙΔΟΤ

Μυῆμα τόδε κλεινοῖ Μεγιστίου, δν ποτε Μῆδος

Σπερχειὸν ποταμὸν κτείναν ἀμειψάμενοι,
μάντιος, δις τότε κῆρας ἐπερχομένας σάφα εἰδὼς
οὐκ ἔτλη Σπιρτης ἥγεμόνας προλιπεῖν.

678.—ΑΔΕΞΗΠΟΤΟΝ

Πληρώσας απρατιὴν Σωτήριχος ἐνθάδε κεῖμαι,
δλβον ἐμῶν καριτῶν γλυκεροὶ τεκέεσσιν ἔσσας.
ἥρξα δ' ἐν ἴππησσι, Γερίγνιος οἴλιτε Νέστωρ
ἔξ ἄδικων τε πόνων κειμῆλιον οὐδὲν ἔτενξα
τούνεκα καὶ μετὰ πότμον ορῷ φάσι Οὐλυμποῦ. 5

679. ΤΟΤ ΑΓΙΟΤ ΣΩΦΡΟΝΙΟΤ ΠΑΤΡΙ-
ΑΡΧΟΤ

- α. Τύμβε, τίς δὲ πόθεν, δν δ' ἔτι παῖς τώνος, ἔργα
καὶ δλβον,
νεκρός, δν ἔνδαιν ἔχεις, ἔνυπε, κευθόμενον.
β. Οὗτος Ἰωάννης, Κύπριος γένος, οιδὲς ἐτύχθη
εὐγενεος Στεφάνου· δν δὲ νομεὺς Φαριῆς.
ικήμασι μὲν πολύσολβος δλων πλέον ὡν τρέφε
Κύπρος,
ἐκ πατέρος πατέρων, ἔξ ὁσίων τε πόνων·
ἔργα δὲ θεσκελα πάντα λέγειν, ἀπερ ἐν χθονὶ τεῦξεν,
οὐδὲ ἐμοῦ ἐστιν οὖσι, οὐδὲ ἐτέρων στοματῶν·
πάντα γάρ ἀνδρα παρῆλθε φαεινοτάταις ἀρετῆσι
δοξαντα κρατέειν ταῖς ἀρεταῖς ἐτέρων. 10
τοῦ και κάλλεα πάντα, τάπερ πτόλις ὅλλαχεν αὐτῇ,
εἰσὶ φιλοφροσύνης κόσμος ἀρειοτάτης.

677.—SIMONIDES

This is the tomb of famous Megistias¹ the prophet, whom the Persians slew after crossing the Spercheius. Though he well knew then the impending fate, he disdained to desert the Spartan leaders.

678. — ANONYMOUS

HAVING accomplished my military service, I, Soterichus, lie here, leaving to my sweet children the wealth I gained by my labours. I commanded in the cavalry, like Geremian Nestor, and I never amassed any treasure from unjust actions. Therefore after death too I see the light of Olympus.

679.—SAINT SOPHRONIUS THE
Patriarch

A. "Tell me, tomb, of him whom thou hast hidden within thee, who and whence he was, whose son, his profession, and substance." B. "This man was Joannes of Cyprus, the son of noble Stephanus, and he was the pastor of Alexandria. He was wealthiest of all the Cyprians by inheritance and by his holy labours, and to tell all the divine deeds he did on earth is beyond my understanding or the tongue of others; for he surpassed in most brilliant virtues even men who seemed to surpass others. All the beautiful public works which this city possesses are ornaments due to his most praiseworthy munificence."

¹ The prophet who was with the Spartans at Thermopylae. Leonidas wished to send him home, but he refused to go.

GREEK ANTHOLOGY

680.—ΤΟΥ ΑΥΤΟΥ

Ἄρχὸς Ἰωάννης Φαρίνης ἀρετῶν ἵερήων
ἐνθάδε νῦν μετὰ τέρμα φίλη παρὰ πατρίδι κεῖται·
θυητὸν γὰρ λάχε σῶμα, καὶ εἰ βίον ἄφθιτον ἔξει,
ἀθανάτους πρῆξει τε κατὰ χθόνα ρέξειν ἀπείρους.

681 ΠΛΑΔΔΑΔΑ ΛΛΕΞΑΝΔΡΕΩΣ

Οὐκ ἀπεδημησας τ.μῆς χαριν, ἀλλὰ τελευτῆς·
καὶ χωλός περ ἐών ἕδραμες εἰς ἀΐδην,
Γέσσοις Μοιράων τροχαλάτερε· ἐκ προκοπῆς γὰρ
ἥς εἶχες κατὰ νοῦν, ἔξεκοπης θιότου.

682.—ΤΟΥ ΑΥΤΟΥ

Γέσσοις οὐ τεθυηκεν επειγόμενος παρὰ Μοίρης·
αὐτὸς τὴν Μοῖραν προύλαβεν εἰς ἀΐδην.

683.—ΤΟΥ ΑΥΤΟΥ

"Μηδὲν ἄγαν" τῶν ἐπτὰ σοφῶν ὁ σοφώτατος εἴπει·
ἀλλὰ σὺ μὴ πεισθεῖς, Γέσσος, ταῦτ' ἔπαθες·
καὶ λόγιος περ ἐών ἀλογώτατον ἔσχες δυειδος,
ώς θπιθυμήσας οὐρανήης ἀνόδοι.
οὗτῳ Πήγασος ἵππος ἀπώλεσε Βελλεροφόντην, 5
βουληθέντα μαθεῖν ἀστροθέτους κανύνας·
ἀλλ' ὁ μὲν ἵππον ἔχων καὶ θαρσαλέου σθενος ἤβη,
Γέσσοις οὐδὲ χέσειν εὔτουνον ἥτορ ἔχων.

680.—BY THE SAME

JOANNES, both chief in virtue and chief priest of Alexandria, lies here after his death in his dear country. For his body was mortal, although he shall have immortal life and the countless immortal works on earth.

* 681-688 ARE BY PALLADAS OF ALEXANDRIA,
AND ALL ON THE SAME SUBJECT¹

681

You did not go abroad for the sake of honour, but of death, and although lame you ran to Hades, Gessius, swifter than the Fates. For you retreated from life owing to the advancement of which you were dreaming.



Gessius did not die burned by Fate, but arrived in Hades before Fate.

683

The wisest of the Seven Sages said "Naught in excess," but you, Gessius, were not convinced of it, and came to this end. Though erudit, you incurred the reproach of the greatest lack of reason in desiring to ascend to heaven. Thus it was that Pegasus was fatal to Bellerophon, because he wished to learn the rules of motion of the stars. But he had a horse and the confident strength of youth, whereas Gessius could not screw his courage up enough even to ease himself.

¹ They are all of course facetious. It is insinuated that Gessius' disappointment at not getting the consulate promised him by astrologers hastened his end.

GREEK ANTHOLOGY

684.—ΤΟΥ ΑΥΤΟΥ

Μηδεὶς ξητήσῃ μερόπων ποτὲ καὶ θεὸς εἶναι,
μηδ' ἀρχὴν μεγάλην, κόμπουν ὑπερφίαλον.
Γέσσιος αὐτὸς ἔδειξε κατηνθύθη γὰρ ἐπαρθεῖ,
θυητῆς εὐτυχίης μηκέτ' ανασχόμενος.

685.—ΤΟΥ ΑΥΤΟΥ

Ζητῶν ἔξευρε βιοτου τέλος εὐτυχίης τε,
ἀρχὴν ξητῆσας πρὸς τέλος ἐρχομένην.
ἄλλ' ἐτυχεῖς τιμῆς, ω Γέσσιε, καὶ μετὰ μοῖραν
σύμβολα τῆς ἀρχῆς ὑστερα δεξάμενος.

686.—ΤΟΥ ΑΥΤΟΥ

Γέσσιον ὡς ἐνδησεν ὁ Βαύκαλος ἀρτὶ θανόντα
χωλεύοντα πλέον, τοῖον ἔλεῖσν ἐπον·
“Γέσσιε, πῶς, τί παθὼν κατέβης δόμον “Αἰδος εἴσω
γυμνός, ἀκήδεστος, σχιματι καινοτύφφ; ”
τὸν δὲ μεγ' ὄχθισας προσέφη καὶ Γέσσιος εὐθὺς· 5
“Βαύκαλε, τὸ στρῆνος καὶ θάνατου παρεχεῖ.”

687.—ΤΟΥ ΑΥΤΟΥ

Τὴν Ἀμμωνιακὴν ἀπάτην ὅτε Γέσσιος δύνω
τοῦ ξενικοῦ θανάτου ἐγγύθεν ἐρχόμενος,
τὴν ἴδιαν γνώμην κατεμέμψατο, καὶ τὸ μάθημα,
καὶ τοὺς πειθομένους ἀστρολόγοις ἀλόγοις.

688.—ΤΟΥ ΑΥΤΟΥ

Οἱ δύο Κάλχαντες τὸν Γέσσιον ὥλεσαν ὅρκοις,
τῶν μεγάλων ὑπάτων θῶκον ὑποσχόμενοι.
ω γένος ἀνθρωπῶν ἀνεμωλμον, αὐτοχόλωτον,
ἄχρι τέλους βιότου μηδὲν ἐπιστάμενοι.

684

Let no mortal even seek to be a god also, nor pursue the pride of high office. Gessius is the proof of it, for he was first of all puffed up and then collapsed, not content with mortal felicity.

685

You sought and found the end of life and happiness, seeking an office¹ tending to the highest of all honour, Gessius, receiving after your death the insignia of office.

686

WHEN Baucalus saw Gessius just after his death, and lamer than ever, he spoke thus: "Gessius, what made thee descend into Hell, naked, without funeral, in new burial guise?" And to him in great wrath Gessius at once replied. "Baucalus, the pride of wealth may cause death."

687

WHEN Gessius discovered the fraud of the oracle of Ammon not long before his death in a strange land, he blamed his own belief and that science, and those who trust in silly astrologers.

688

THE two soothsayers brought death on Gessius by their oaths, promising him the consular chair. O race of men vain minded, angry with themselves, knowing nothing even until the end of life.

¹ The word also means "beginning."

GREEK ANTHOLOGY

689.—ΛΔΗΑΟΝ

Ἐκθίδε σῶμα λέλοιπεν Ἀπελληλαῖος μέγ' ἀριστον
Ψυχῆν δὲ ἐν χείρεσσιν ἔιρη παρακιτθετο Χριστῷ.

690—ΛΔΗΑΟΝ

Οὐδὲ θαιάν κλεος ἐσθλὸν ἀπώλεσαε ἐκ χθύνα πᾶσαν,
ἄλλ' ἔτι σῆς ψυχῆς ἀγλαὰ πάντα μενει,
οὐσα' θλαχές τ' ἔμαδες τε, φυσει μῆτιν πανάριστε
τῷρα καὶ ἐτομακιρων νῆσουν ἐπίγεια Πυθία.

691—ΛΔΕΣΠΗΟΤΟΝ

Ἄλκηστις νέη πίμη θάνον δὲ ὑπέρ μιέρος ἐσθλοῦ,
Ζηγρωνος, τὺν μοῦνον ἐνι απέρνοισιν ἀδεγμῆν,
διν φωτος γλυκερῶν τε τέκνων προύκριν ἐμον ἥτορ,
οὐκομα Καλλικρατεῖα, βροτοῖς πωτεσσιν ἀγαστῇ

692.—ΑΝΤΙΠΑΤΡΟΤ, οἱ δὲ ΦΙΛΙΠΠΟΤ ΘΕΣΣΑΛΟΝΙΚΙΩΣ

Γλύτων, τὸ Περγαμῖνον Ἀσιδί κλιος,
ό παρμαχῶν κεραυνός, ο πλατυς ποδας,
ο καινος Ἀτλας, αἴ τ' ἄνιστοι χέρες
ἔρροντι τὸν δὲ πρόσθεν οὔτ' ἐν Ἰταλοῖς,
οὕθ' Ἑλλαδι προωστον, οὗτ' ἐν Ἀσιδί,
ο πάντα γικῶν Ἀΐδης ἀνέτραπεν.

693 —ΑΠΟΛΑΠΝΙΛΟΤ

Γλήναι παρπονῆτις ἀμφεχω χερμάς,
πικρὴ κατασπασθεντα κυματος διηγ,
δτ' ἵχθυάζετ' εξ ἀκρητ ἀπορρώγος
χῶσαν δὲ μ' δσσος λαδε ἦν συνεργιητη,
Πλόσειδον, οὗτ σὺ σώζε, καὶ γαληναίη
αιτι διδοίη δρμηβολοις θια.

BOOK VII. 689-693

689.—ANONYMOUS

HERE Apelianus, most excellent of men, left his body, depositing his soul in the hands of Christ.

690.—ANONYMOUS

Nor even in death hast thou lost on the earth all thy good fame, but the splendid gifts of thy mind all survive, all thy talent and learning. Pythens, most highly endowed by nature. Therefore art thou gone to the islands of the blest.

691.—ANONYMOUS

I AM a new Alcestis, and died for my good husband Zeno, whom alone I had taken to my bosom. My heart preferred him to the light of day and my sweet children. My name was Calterata, and all men reverenced me.

692.—ANTIPATER on PHILIP OF THESSALONICA

GLYCO of Pergamus, the glory of Asia the thunderbolt of the panoply,¹ the broad-footed, the new Atlas, has perished, they have perished, those unvanquished hands, and Hades, who conquers all, has thrown him who never before met with a fall in Italy, Greece, or Asia.

693.—APOLLONIDES

I, THE heap of stones by the shore, cover Glenis, who was swept away by the cruel swirl of a wave as he was angling from a steep projecting rock. All his fellow fishermen raised me. Save them, Poseidon, and grant ever to all casters of the line a calm shore.

¹ A combination of wrestling and boxing.

GREEK ANTHOLOGY

694.—ΛΔΑΙΟΤ

‘Ην παρίης ἥρωα, Φιλοπτριγμαν δὲ καλεῖται,
προσθε Ποτιδαιῆς κείμενον ἐν τριόδῳ,
εἰπεν οἷον ἐπ’ ἔργον ἀγεις πόδαν εὐθὺς ἐκεῖνος
εὑρίσει σὺν σοὶ πριγξιος εὔκολήν.

695.—ΛΔΗΣΠΟΤΟΝ

Ορᾶς πρύστωποι Κασσιας τὴν σάφρους.
εἰ καὶ τέθυκε, ταῦς ὑρεταῖς γυναικέσται
ψυχῆς τὸ κάλλος μᾶλλον ἢ τοῦ σώματος.

696.—ΛΡΧΙΟΤ ΜΙΤΤΑΙΝΑΙΟΤ

Αἰωρῆ θηρειον ἴμασσόμενος δέμας αὔραις
τλάμον, περτηθεὶς ἐκ λασίας πίτυος,
αἰωρῆ· Φοιβῷ γάρ ἀνάρσιον εἰς ἔριν ἔστη,
πρῶνα Κελαϊνίτην ναυετάων, Σάτυρε.
σεῦ δὲ βοὸν αὐλοῖο μελ.θρομον οὐκέτι Νύμφαι,
ώς πάρος, ἐν Φρυγίοις οὔρεστι πευσόμενα. 6

697.—ΧΡΙΣΤΟΔΩΡΟΤ

Οὗτος Ἰωάννην κρύπτει τάφος, δος δὲ Ἐπιδάμνου
δοτρον ἔην, ἦν πρὸν παῖδες ἀριπρεπέες
ἐκτισαν Ἡρακλῆος· οὗθεν καὶ μέρμαρος ἥρως
αἰεὶ τῶν ἀδίκων σκληρὸν ἕκοπτε μένος.
εἶχε δὲ ἡπ’ εὐσεβειῶν προγένρων ἐρικυδέα πάτρον
Δυχνιδόν, ἦν Φοῖνιξ Κάδμος ἔδειμε πόλειν. 5

* The name περίνα = nobody."

¹ Martyras.

BOOK VII 694-697

694.—ADAEUS

(*Not Sepulchral*)

If thou passest by the shrine of the hero (his name is Philopragmon)¹ that is at the cross-roads outside Potidaea, tell him on what task thou journeyest, and he at once will help thee to find a means of accomplishing it.

695.—ANONYMOUS

Thou seest the face of virtuous Cæsia. Though she be dead, the beauty of her soul, rather than of her visage is made manifest by her virtues.

696.—ARCHIAS OF MITYLENE

Poor Satyr² who didst dwell on the hills of Celaenae, thou hangest from a leafy pine, thy beast-like body flogged by the winds, because thou didst enter on fatal strife with Phœbus; and no longer, as of old, shall we Nymphs hear on the Phrygian hills the honeyed notes of thy flute.

697.—CHIRISTODORUS

This tomb covers Joannes, who was the star of Epidamnus, the city founded by the famous sons of Heracles,³ whence it was brought about that this active hero ever reduced the stubborn strength of the unrighteous. The renowned fatherland of his pious parents and himself was Lychnidus, a city built by Phoenician Cadmus. Thence sprung this Heli-

¹ It was founded by a certain Phallus who claimed descent from the Heraclidae.

GREEK ANTHOLOGY

Ιεθιν λύχνος ήντιν Βλασένιος, σύντεκ Καδρος
 στοιχείων Δακαοῖς πρώτος ἵλιξε τυπον
 εἰς ὑπίτοπον δ' αὐτολαμψε, καὶ Ἰλλυριοῖσι δικαζόμενος,
 Μουσαὶ καὶ καιάρην εστεφανώσε Λίκην. 10

608.—ΤΟΥ ΛΥΤΟΥ

Ἄτος Ἰωάννης Ἐπιδημιοτ ἐνθιδε κεῖται,
 τηλεφονῆς ἡπιτῶν πυρμοτ φειφανῶν
 ο γάληνοι μοι λίουσται πετιστοι φιος, ο πλέον ἄλλων
 εργιας ξεινοι δαιμονος δρυασίν.
 παρφορβη ταλαιπην εκτημένος, δυτινα μούνη
 οις τοις βασιτηνε μέτρον ορίζομενον
 αιπιτάταιν δηξησε [κομοις παγροστην φατηνην,
 φαιδρινετ ειδερής ἀρτα δικαιοσυνη
 δ τοποι, οὐκέ ίξησε πολυν χρονον, ἀλλ' ἀπαυτονε
 μούνον δικαιλησετ τεσσαρακοντα δυο, 10
 φέτο μοναπολοισι ποδην παντεστοι δασας,
 εἴτε δτοισει πατερων φερτερα γειναράνων

609.—ΑΞΕΧΠΟΤΟΝ

Ἴκαρον δι νεοφοιτον δε τερα παντεβέντοτ
 Ἰεαριη πιειρή τυμβε κακοέρρομης,
 αφιτιε μητε σε κεῖνος ιδειν, μητ' αυτός διεῖναι
 Τρι-ατ Λίγανοι νάτογ υπερ πελαγηνε,
 οὐ γερ σοι πεπτανη της ὑφορμησε, ούτε βόρειος
 δε κλιτος, οὐτε' αγηρ ειματος δε κοτιην
 δρραι, δι δυσπλαντε, κατοξενε σειο δε τηλοῦ
 πλωσει, ετιγερού διεσος ἀπ' Λιδεω.

700.—ΔΙΟΔΩΡΟΤ ΓΡΑΜΜΑΤΙΚΟΤ

Τότη πυκτος διῆς δι μ' ἔκριφεν, οίσια ταύτα
 λοισα, Κακειτοῦ τ' ἀμφιτηγητον δέσερ,

BOOK VII. 697-700

conian lamp,¹ because Cadmus first taught the Greeks letters. He attained the consulate, and administering justice in Illyria, crowned the Muses and pure Justice.

698.—BY THE SAME

Flame like Jovian of Ejadatus, the far-shining ornament of ever brilliant counsels, who spread abroad the sweet light of the Muses, and more than others amplified the work of hospitality, having a hand that fed all, and alone among men knew not any measure to limit its gifts. He ornamented his lofty consulat^{er} with the laws of his country, making bright the works of pure justice. Ye gods he did not live long, but at the age of only forty-two departed this life, regretted by all poets whom he loved more than his own parents.

699.—ANONYMOUS

ICARIA, memorial of the disastrous journey of Icarus flying through the newly-trodilen air, would he too had never seen thee, would that Erron had never sent thee up above the expanse of the Aegean Sea. For thou hast no sheltered anchorage, either on the northern side nor where the sea breaks on thee from the south. A curse on thee, inhospitable foe of mariners! May I voyage as far from thee as from loathly Hell.

700.—DIODORUS GRAMMATICUS

KNOW, thou stone palace of the Night that hides me, and thou, flood of Cocytus, where wailing is loud, it

¹ "Lychaea." There is a poor pun on Lyabntus.

GREEK ANTHOLOGY

οῦτι μ' ἀνήρ, δὲ λέγουσι, κατέκτανεν ἐς γάμον ἄλλη
παπταίνων· τὸ μάτην οὖνομα Ἐρυφιανός;
ἄλλα με Κῆρες ἄγουσι μεμορμένα, οὐ μά δήπου δὲ
Παῦλα Γαραντίνη κατθανεν ὡκύμορος.

701.—ΤΟΥ ΛΥΤΟΥ

'Ιφθίμῳ τόδ' ἐπ' ἀνδρὶ φίλῃ πολις ἥνυσσ' Ἀχαιφ
γράμμα πειρ' εὐδροῦ νάμασιν Ἀσκαπίη.
κλαῖστε δέ μιν Νίκαια· πατήρ δὲ ἐπί οἱ Διομείδης
λάίνον ἴψιφαντά τόνδ' ἀνέτεινε τάφον,
δύσμορος, αἰάζων δλοδὺν κακόν. Τῇ γὰρ θώκει
νίεα οἱ τίνειν ταῦτα κατοιχομένη.

702.—ΑΠΟΛΛΩΝΙΔΟΤ

'Ιχθυοθηρητῆρα Μενεστρατον ὄλεσεν ἀγρη
δουνακος, ἔξαμπτη δὲ τριχδες ἀλκομένη,
εἶδαρ δτ' ἀγκίστροι φουίσι πλάνον ἀμφιχανοῦσα
οξείην ἀριθρὴ φυκίς ἀθρυξε παγην
ἀγυνιμένη δέ οπ' ὅδόντι κατέκτανεν, ἀλματι λίθρῳ δὲ
μυτὸς δλισθηρῶν δυταμένη φαρύγων.

703.—ΜΤΡΙΝΟΤ

Θύρσις δὲ κωμήτης, δὲ τὰ ηυμφικὰ μῆλα νομεύων,
Θύρσις δὲ συριζῶν Πανδὸς ἵσσον δουνακι,
ἔνδιος οἰνοπότης σκιερὰν ὑπὸ τὰν πίτυν εὗδει
φρουρεῖ δὲ αὐτὸς ἀλλὸν πολύμνια βάκτρον "Ἐρως
ά Νύμφαι, Νύμφαι, διεθγείρατε τον λυκοθαρσῆ
βοσκόν, μή θηρῶν κύρρα γένηται" Ερως.

BOOK VII. 700-703

was not my husband, as they say, who, contemplating another marriage, slew me. Why should Rufinus have that evil name for naught? But the fatal Deatines brought me here. Paula of Tarentum is not the only woman who has died before her time.

701.—BY THE SAME

His dear city set up this inscription by the beautiful waters of Agraania¹ to the strong man Achaeus. Nicaea wept for him, and his father Diomedes erected to him this tall and glittering stone monument, lamenting; for it had been meeter for his son to pay him these honours when he died himself.

702.—APOLLONIDES

The capture of his rod, pulled out of the sea by the six-stranded hair line, was fatal to the fisherman Menestratus, then, when the red plyleis, gaping at the errant bait of the murderous hook, swallowed greedily the sharp hook, as he was cracking its skull with its teeth; it slew him, taking a violent leap and slipping down his throat.²

703.—MYRINUS

(*Not Sepulchral*)

Thyrsis the villager who feeds the Nymphs' flocks, Thyrsis whose piping is equal to Pan's, sleeps under the shady pine tree having drunk wine at midday, and Love takes his crook and keeps the flock himself. Ye Nymphs! ye Nymphs! awake the shepherd who fears no wolf, lest Love become the prey of wild beasts.

¹ A lake near Nicæa.

² op. No. 504.

GREEK ANTHOLOGY

704.—ΑΔΗΑΟΝ

Ἐμοῦ θανόντος γὰρ μεχθήτω πυρί·
οὐδέν μέλει μοι τάμπλ γέρ καλῶς ἔχει.

705.—ΑΝΤΙΠΑΤΡΟΥ

Στρυμόνι καὶ μεγάλῳ πεποιησμένου Ἑλλησπόντῳ
ἡρὸν Ἡδωνῆς Φυλλίδος, Ἀιφίπολι,
λοιπά τοι Αἰθοπίης Βραυρωνίδος ἔχεια μηδὲν
μέμνει, καὶ ποταμοῦ τάμφημα χητον ὅδωρ,
τὴν δέ ποτ' Αἰγαίοδαι μεγαλην ἕριν ὡς ἀλιανθές
τρύχος ἐπ' ἀμφοτέραις δερκόμεθ' ἡιστιν. 5

706 — ΔΙΟΓΕΝΟΤΣ

Ἔληγετε Βικχού ἐκπιῶν χανδὸν
Χρύσιππος, οὐδὲν ἐφείσατο
οὐ τῇσι στοᾶς, οὐχ ἡρ πατρας, οὐ τῇσι ψυχῆς,
ἀλλ' ἡλθε δῶμ' ἐς Ἀίδεν.

707.—ΔΙΟΣΚΟΡΙΔΟΤ

Κῆγὼν Σωσιθέον κομέω νέκυν, δόστον δὲ δόστει
ἄλλος ἀπ' αὐθαίρων ἡμετέρων Σοφοκλῆν,
Σκίρτος ὁ πυρρογένειος. ἐκεσσοφορησε γὰρ ὄντηρ
ἄξια Φλιασιών, ναὶ μὰ χορούς, Σατύρων·
κῆμα τὸν ἐν κασινοῖς τεθραμμένου ἥθεσιν ἤδη
ἴηγαγεν εἰς μνημην παγριδ' ἀναρχαῖσας 5

¹ Said to have been a favourite i. p. of both Pausanias and Nero.

704.—ANONYMOUS

When I am dead may earth be mingled with fire.
It matters not to me, for with me all is well.¹

705.—ANTIPATER OF THESSALONICA

(*Not Sepulchral*)

Amenropolis, tomb of Eoanian Phylis, washed by
the Strymon and great Helespont, all that is left of
thee is the ruin of the temple of Brauronian Artemis
and the disputed² water of thy river. We see her
for whom the Athenians strove so long now lying
like a torn rag of precious purple on either bank.

706.—DIOGENES LAERTIUS

Chrysippus became dizzy when he had drunk up
the wine at a gulp, and sparing neither the Stoas,
nor his country, nor his life, went to the house of
Hades.³

707.—DIOSCORIDES

I, too, red-bearded Selitus the Satyr, guard the
body of Sosiasius as one of my brothers guards
Sophocles on the Acropolis. For he wielded the
ivy-bough, yet by the dance I swear it, in a manner
worthy of the Satyrs of Pliny, and restoring ancient
usage, led me, who had been reared in new-fangled
fashions, back to the tradition of our fathers. Once

¹ The Athenian possession of Amphipolis was disputed by the Spartans and later by the Macedonians.

² Chrysippus was said to have died in consequence of drinking too much at a banquet given him by his disciples.

GREEK ANTHOLOGY

καὶ πάλιν εἰσώρμησε τὸν δρόσεντα Δωρίδει Μούσῃ
ρυθμόν, προς τ' αὐδῆν ἀλκομενοτ μεγάλην
τέκτα δέ μοι ἐρστον τυπον οὐ χερὶ καινοτομηθείε
τῷ φιλοκινδυνῷ φροντίδει Σασιθεοῦ.

10

708.—ΤΟΥ ΑΥΤΟΥ

Τῷ παιμερδούρυιφῳ, κούφη κόνι, τὸν φελάγων
κισσον ὑπὲρ τυμβου ζῶντα Μάχην φέροιε·
οὐ γερ ἔχεις κηφίμα παλιμπλυτον, ἀλλά τι τέχνη
δέξιον προχειτ λειψανον ἡμφιεσσα.
τοῦτο δ' ὁ ποτοδυντ δρεῖ· “Κεκροπος πόλι, καὶ
παρδ Νείλος
δοτιν δτ' ἐν Μούσαις δριμὺ πέφυκε θύμον.”

709—ΑΛΕΞΑΝΔΡΟΤ

Σάρβιετ δρχαῖαι, πατέρων κομότ, εἰ μὲν δν ὄμιν
ἐτριφομαν, περνᾶς δν τις δν ή βακέλας
χρονοφοροτ, βησσων καλὰ τυμπανα· γῦν δέ μοι
‘Ἀλεξάνδρ
οίνομα, καὶ Σπαρτας εἰμι πολυτρίποδος,
καὶ Μαυσας ἔδαινη Ελικωνιδας αῖ με τυραννον
θηκαν δασκολεω με.ζονα καὶ ἐμγεν.

710—ΗΡΙΝΝΗΣ [ΜΙΤΤΑΗΝΑΙΗΣ]

Στᾶλας, καὶ Σειρῆνες ἔμαι, καὶ πένθιμε κρεσσό,
δεστις ἔχεις Αΐδα ταν ὅλιγαν σποδιαν,
τοι δμον δρχομένοισις παρ' ηριον εἴπατε χαίρειν,
αἰτ' αστοι τελεθωντ', αἰτ' ἐτέρας πολμος·

¹ Bouthros was a tragic poet of the 4th century B.C. His Satyrus drama, of which we have some fragments, were especially celebrated. The Satyrus drama is said to have originated at Thessaly.

² Maobo is known to us chiefly as the author of scandalous

BOOK VII. 707-710

more I forced the virile rhythm on the Doric Muse,
and drawn to magniloquence . . . a daring innovation
introduced by Sosithaeus.¹

708.—BY THE SAME

LIGHT earth, give birth to ivy that loves the stage
to flourish on the tomb of Mncho,² the writer of
comedies. For thou holdest no re-dyed throne, but he
whom thou electest is a worthy remnant of ancient
art. This shall the old man say "O city of Cecrops,
sometimes on the banks of the Nile, too, the strong-
scented thyme of poesy grows."

709.—ALEXANDER

ANCIENT Sardis, home of my fathers, had I been
reared in thee I would have been a cornus-bearer,³ or
eunuch, wearing ornaments of gold and beating
pretty tambourines, but now my name is Aleman,
and I am a citizen of Sparta of the many tripods,
and have learnt to know the Heliopian Muses who
made me greater than the tyrants Dascyles and
Gyges.⁴

710.—ERINNA

YE columns and my Sirens,⁵ and thou, mournful
pitcher that holdest the little ash of death, bid
them who pass by my tomb hail, be they citizens
or from another town, and tell this, too, that I was
anachoretes in verba, many of which are noted by Aelionaeus.
This epigram was actually engraved on his tomb at Alex-
andria where he spent most of his life.

¹ The cornus was a vessel used in the rites of Cybala.

² King of Lydia.

³ Figures of Sirens that stood on the tomb.

χάρτι με νύμφαν εύσαν δχει τάφος, εἴπατε καὶ τό· 5
 χάρτι πατήρ μὲν ἐκάλει Βαυκίδα, χάρτι γένος
 Τηγνία, ὡς εἰδῶντες· καὶ ὅττι μοι ἀ συνεταιρίες
 "Ηρική" ἐν τύμβῳ γρύμῳ δχαραξε τοῦτο.

711.—ANTIPATROT

"Ἔδη μὲν κροκόειται Πιτανατιδεὶς πίτνατο νύμφῃ
 Κλειναρέτα χρυσίων παστός ἐστι θαλάμιον,
 καδεμονεῖ δὲ ἡλποντο διωλάνιον φλόγα πεικας
 ἀψειν ἀμφοτέραις δινοσχύμενοι παλημαῖς,
 Δημὼς καὶ Νικιππός· ἄφαρπάξασα δὲ νοῦσος 5
 παρθενικαν Λιθας ἔγαγεν δὲ πέλαγος·
 ἀλγεινας δὲ ἐκάμαντο εινάδικες, οὐχὶ θυρέτρικη,
 ἀλλὰ τοι· Ἀΐδην στερνοτυπῆ πάταγον.

712.—HPINNHE

Νυμφαὶ Βαυκίδος ἔμμι· πολυκλαύταν δὲ παρέρπων
 στιλαν τῷ κατά γῆς τουτο λεγοις· "Λιδη
 "Βασκανὸς ἢσσ", "Αΐδη·" τα δὲ τοι καλὰ σύμμαθ'
 ὄρώντες

ἀμοτάταν Βαυκοῦς ὥγγειλέοντι τύχαν,
 ὡς ταν παῖδ·, "Τμεναιος εφ αἰς αἰδεστο πεύκαις, 8
 ταισδ' ἐπι καδεστας ἔφλεγε πυρκαιῶ
 και σὺ μὲν, ὡς "Τμεναιε, γάμων μολπαῖον ποιδάν
 δὲ θρηνων γοερον φεγγυμα μεθηριωσασ.

713. -ANTIPATROT

Παιροεπής "Ηρική, καὶ εὖ πολύμυθος ἀσείδαιε·
 ἀλλ' Ελαχει Μαισας τουτο το βαιον ἔπος.

buried here a bride, and that my father called me Baucis, and that my country was Tenos, that they may know. Say, likewise, that my friend and companion Erinna engraved these lines on my tomb.

711.—ANTIPATER OF SIDON

ANKANY her saffron couch inside the golden wedding-chamber had been laid for Clinaria the bride of Pitana. Already her parents Demo and Nicippus were looking forward to rising on high in both hands the blazing pine-torch, when sickness carried the girl away and took her to the sea of Lethe. All sadly her girl companions instead of beating at her door beat their breasts, as is the rite of death.

712.—ERINNA

I AM the tomb of Baucis the bride, and as thou passest the much bewept pillar, say to Hades who dwells below "Hades, thou art envious." To thee the fair letters thou seest on the stone will tell the most cruel fate of Baucis, how her bridegroom's father lighted her pyre with those very torches that had burnt while they sang the marriage hymn. And thou, Hymenaeus, didst change the tuneful song of wedding to the dismal voice of lamentation.

713. ANTIPATER OF SIDON

(*Nat Symplectra*)

Few are Erinna's verses nor is she wordy in her songs, but this her little work is inspired. Therefore

GREEK ANTHOLOGY

τουγάρτοις μυήμης οὐκ ἡμίβροτεν, οὐδὲ μελαίνης
 νυκτὸς ὑπὸ σκιερῆ κωλυεται πτερυγῖς
 αἱ δὲ ἀναρίθμητοι νεαρῶν σωρηδὸν ἀσιδῶν
 μυριάδες λήθη, ἔεινε, μαρατινόμεθα.
 λατέρος κύκνοις μικρὸς θρόος ἡδὲ κολοιῶν
 κραγγυμὸς ἐν εἰαριναδὲ κιδνάμενος νεφέλαις.

714.—ΑΔΕΣΠΟΤΟΝ

‘Ρίγιον Ἰταλίης τεναγώδεος ἄκρον ἀείδει,
 αἰεὶ Θρινακίου γενομένην ὕδατος,
 οὖνεκα τὸν φιλεούντα λύρην φιλέονται τε παιδας
 Τίβυκον εὐφύλλῳ θίγκεν ὑπὸ πτελέη,
 ἥδεια πολλὰ παθούντα· πολὺν δὲ ἐπὶ σήματι κισσὸν
 χεύατο καὶ λευκοῦ φυταλιὴν καλάμουν.

715.—ΛΕΩΝΙΔΟΤ

Πολλὸν ἀπ’ Ἰταλίης κεῖμαι χθονός, ἐκ τε Τάραντος
 πατριγῶν τοῦτο δὲ μαι πικρύτερον θανάτοι.
 τοιοῦτος πλαισίων ἀβίος βίος ἀλλά με Μούσας
 ἀστερέκαν, λιγυρῶν δὲ μυτὶ μελιχρούς θχω.
 οὖνομα δὲ οὐκ ἡμυστε Λεωνίδου· αυτῷ με δῶρα
 κηρύσσει Μουσέων πάντας ἐπ’ ἡελίους.

716.—ΔΙΟΝΤΣΙΟΤ ΡΟΔΙΟΤ

Πρωιστ., ἀλλὰ ποθεινὸς δοσοι πόλιν Ἰαλύσιο
 ναιομεν, εἰς λιγθῆς πικρὸν ἔδυς πέλαγος,
 δρεψάμενος σοφίην δλήγον χρόνον· ἀμφὶ δὲ τύμβῳ
 σεῖο καὶ ἀκλαυτοῖς γλαῦκες θευτο γροι,
 Φαινόκριτ· οὐδεν δμοιον ἀπεστομένοισιν ἀσιδὸς
 φθέγγεται, ἀνθρωποις ἄχρι φέρωσι πόδες.

fails she not to be remembered, and is not held hidden under the shadowy wing of black night. But we, stranger, the countless myriads of later singers, lie in heaps withering from oblivion. The low song of the swan is better than the cawing of jackdaws echoing far and wide through the clouds of spring.

714.—ANONYMOUS

I sing of Rhegium, that at the point of the shoaly coast of Italy tastes ever of the Sicilian sea, because under the leafy poplar she laid Ibycus the lover of the lyre, the lover of boys, who had tasted many pleasures, and over his tomb she shed in abundance ivy and white reeds.

715.—LEONIDAS OF TARENTUM

FAR from the Italian land I lie, far from my country Tarentum, and this is bitterer to me than death. Such is the life of wanderers, ill to live; but the Muses loved me and instead of sourness sweets are mine. The name of Leonidas hath not sunk into oblivion, but the gifts of the Muses proclaim it to the end of days.

716.—DIONYSIUS OF RHODES

Too early and missed by all us who dwell in the city of Ialyssus, hast thou sunk, Phaenoeritus, into the sea of oblivion, after plucking for a brief time the flowers of wisdom; and round thy tomb the very owls that never shed tears lamented. No singer shall ever sing as thou didst to future generations as long as men walk upon their feet.

GREEK ANTHOLOGY

717.—ΑΔΕΞΠΟΤΟΝ

Νηιάδες καὶ ψυχρὰ βοαύλια τάῦτα μελίσσαιε
οἵμουν ἐπ' εἰαριὴν λέξατε νισσομεναῖς,
ώς ὁ γέρων Λευκίππος ἐπ' ἀρσιποδεσσι ταγωοῖς
ἔφειτο χειμεριῆ υικτὴ λοχησάμενος.
σμήτρα δὲ οὐκέτι οἱ κομέειν φίλοι· αἱ δὲ τὸν ἄκριγο
γείτουν παιμένιαι πολλὰ ποθοῦσι οὔπται.

A. La. d., *Anth. of Thucydides*, vol. 2, p. 186.

718.—ΝΟΣΣΙΔΟΣ

*Ω ἔστιν, εἰ τύ γε πλεῖς ποτὶ καλλίχορον Μυτιλάναι,
τὰν Σαπφὼ χαρίτων ἀνθος ἐναυσαμέναι,
ἀπέιν, ὡς Μουσαῖσι φίλαι τῆνδε τα Λοκρὶς γά
τικτεν ἵσαν δτε θ' οἱ τονισμα Νοσσάτε¹ θι.

719.—ΛΕΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Τέλλημοτ δέ τύμβος ἔχω δὲ ὑποβωλέα πρέσβιν
τῆνον τον πράτον γυνώτα γελοιομελεῖν.

720.—ΧΑΙΡΗΜΟΝΟΣ

Κλεύας οὐτύμοκλεῖος, ὑπέρ Θυρέαν δορυ τείνας,
κατθανας ἀμφίλογον γάνι ἀποτεμνομένας

721.—ΤΟΥ ΛΥΤΟΥ

Τοῖς Ἀργετ Σπάρτηθεν ἴσαι χέρες, ἴσα δὲ τεύχη
συμβάλλομεν· Θυρταὶ δὲ ήσαν δεθλα δορος.
Ἀμφω δὲ ἀπροφύσιστα τὸν οἰκαδε νοστον ἀφέντες
οἰωνοῖς θανάτου λείπομεν ἀγγελίαιν

¹ Unfortunately this version of Ήσιος epigram is quite uncertain, as it involves considerable divergencies from the MS. text, itself untrustworthy.

717.—ANONYMOUS

Ye Naiads, and ye cool pastures, tell the bees that start for their spring journeys that old Lysippus perished lying in ambush for the fleet-footed hares on a winter night. No longer does he take joy in tending the swarms, and the delis where feed the flocks miss much their neighbour of the hill (?)

718.—NOSSIS

STRANGER, if thou sailest to Mitylene, the city of lovely dances which kindled (?) Sappho, the flower of the Graces, say that the Locrian land bore one dear to the Muses and equal to her and that her name was Nossis. Go !¹

719.—LEONIDAS

I AM the tomb of Tellen,² and under ground I hold the old man, who was the first to learn how to compose comic songs.

720.—CHAEREMON

CLEUAS, the son of Etymocles, who didst wield the spear for Thyreac, thou didst die allotting to thyself the disputed land.

721.—BY THE SAME

We from Sparta engaged the Argives equal in number and in arms, Thyreac being the prize of the spear, and both abandoning without seeking for pretexts our hope of return home, we leave the birds to tell of our death.

² Tellen (4th century B.C.) was by profession a flute-player. Of his comic productions we know nothing.

GREEK ANTHOLOGY

722.—ΘΕΟΔΩΡΙΔΑ

*Δηρίφατον κλαίω Τίμοσθενη, μὰ Μολύσσου,
ξεῖνον ἐπὶ ξεινῇ Κεκροπίᾳ φθίμενον*

723.—ΛΔΕΣΠΙΟΤΟΝ

*'Λ πάρος ἀδμητον καὶ ἀνέμβατος, ὁ Λακεδαιμόν,
καπνὸν ἐπ' Εὔρωτῷ βέρκει· Πλένιον,
ἄσκιος· οἰωνοι δὲ κατὰ χθονίκα θέντες
μυροῦταις· μῆλον δὲ οὐκ ἀτονοῖ λύκος.*

724.—ΑΝΤΤΙΣ ΜΕΛΟΗΟΙΟΤ

*'Η φα μένος σε, Πρόδαρχ', δλεσ' ἐν δατ, δῶμά τε
πατρὸς*

*Φειδία ἐν δυοφερῷ πένθει θθον φθίμενος
ἀλλὰ καλόν τοι ὑπέρθεν θπος τόδε πέτρος μεῖδες,
ὡς θθανεῖ πρὸ φίλας μαρνάμενος πατρίδος.*

725.—ΚΑΔΛΙΜΑΧΟΤ

*α. Άλιε, καὶ σὺ γάρ ὡδε, Μενέκρατες, οὐκ ἐπὶ ποιλὺ^{τη}
ἡσθα· τί σε, ξείνων λύστε, κατειργάσατο;
ἢ φα τὸ καὶ Κενταυρον; β. "Ὥ: μοι πεπρωμένος
ὕπνος
ἥλθεν, οἱ δὲ τλήμων οἴνος ἔχει πρόφασιν.*

726.—ΔΕΩΝΙΔΑ

*'Εσπέριον κήφον ἀπώσατο πολλάκις ὕπνον
ἢ γρίζις πενίην Πλατύθεις ἀμυναμένη*

722. THEODORIDAS

I weep for Timotheus, the son of Molossus, slain
in battle, dying a stranger on the strange Attic soil.

723. -ANONYMOUS

(*Not Sepulchral*)

LACEDAEMON, formerly unconquered and uninvaded,
thou seest the Olenian¹ smoke on the banks of
Eurotas. No shade of trees hast thou left, the
birds nest on the ground and the wolves hear not
the bleating of sheep.

724.—ANYTE

Try valour, Proarchus, slew thee in the fight, and
thou hast put in black mourning by thy death the
house of thy father Phidias. But the stone above
thee sings this good message, that thou didst fall
fighting for thy dear fatherland.

725.—CALLIMACHUS

A. "MENECHATES of Aenus, you too were not long
on earth. Tell me, best of friends, what caused your
death? Was it that which caused the Centaur's?"²
B. "The fore-ordained sleep came to me, and the
unhappy wine is blamed."

726.—LEONIDAS OF TARENTUM

Ode Platthis often repelled from her her evening
and morning sleep, keeping poverty away, and near

¹ Achaeans. This refers to the invasion of Lacedaemonia
by the Achaeans in B.C. 489. ² i.e. wine.

GREEK ANTHOLOGY

καὶ τι πρὸς ἡλακάτην καὶ τὸν συνέριθον ἀτρακτον
ἥσισεν, πολὺν γίραος ὥγχιθιραν.
κάτι παρεστίδιος δινευμένη αὔχεις ἐπ' ἥσις
κεῖνον Ἀθηναίη συν Χαρισιν δόλιχον,
ἢ διειῇ δικυνοῦ περὶ γυνάτος ἄρκιον ἴστῳ
χερι στρογγύλλουσ' ἴμεράεσσα κράκην.
ἀγδωκονταέτις δ' Ἀχερούσιον ηγασεν ὅδωρ
ἢ καλὶ καλῶς Πλατθίς ὑφημπεμην.

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727.—ΘΕΛΙΤΗΤΟΤ

Τὰν γυνώμαν δόσκει Φιλέας οὐδὲντερος ἄλλου
εἶμεν· ὁ δὲ φθονερὸς κλαιέστω ἔσκε θαυμ.
ἄλλα ἔμπτας δύξας κανεὰ χάρις· εἰν ἀΐδη γάρ
Μίνω θερσίτας οὐδὲν ἀτιμοτερος.

728.—ΚΑΛΛΙΜΑΧΟΤ

Ίερέη Δικυητρος ἄγω ποτε, καὶ πάλιν Καβείρων,
ῶνερ, καὶ μετέπειτα Διενδυμήνης,
ἢ γρῆντ γενόμην, ἢ μῦν κόνις, ἥνο. . .
πολλῶν προστασίη νεων γυναικῶν.
καὶ μοι τέκν' ἐγένουντο δύ' ἄρσενα, κιγπέμυνσ' ἀκεινων
εὐγήρως ἐν τερσίν. ἔρπε χαρων.

729.—ΤΤΜΝΕΩ

Ἐνειδῆς Τριτωνις ἐπ' οὐκ ἀγαθαῖς ἐλοχεινθη
κληδόσιν· οὐ γάρ ἀν δδ' ὄλετο δαιμονιη
ἄρτετόκος· τὰ δέ πολλὰ κατηγαγεν ἐν θρέφος ἴδην
σὺν κείνῃ· δεκιτιν δ' οὐχ ὑπερῆρεν ἔω.

BOOK VII. 726-729

the door of gray old age used to sing a tune to her spindle and familiar distaff Still by the loom until the dawn she revolved in company with the Graces that long task of Pallas, or, a loveable figure, smoothed with her wrinkled hand on her wrinkled knee the thread sufficient for the loom. Aged eighty years comely Platthus who wove so well set eyes on the lake of Acheron.

727.—THEAETETUS

PHILEAS seemed inferior to none in the gifts of his mind; let him who envies him go and cry himself to death.⁴ Yet but empty pleasure hath a man in fame, for in Hades Thersites is as highly honoured as Minos.

728.—CALLIMACHUS

I, THE old woman who am now dust was once the priestess of Demeter and again of the Cabiri and afterwards of Cybele. I was the patroness of many young women. I had two male children and closed my eyes at a goodly old age in their arms Go in peace.

729.—TYMNES

THE omens were evil when fair Tritonis was brought to bed, for otherwise she would not have perished, unhappy girl, just after the child was born. With her this one babe brought down to Hades so much happiness, and it did not even live beyond the tenth dawn.

⁴ A form of imprecation.

GREEK ANTHOLOGY

730.—ΠΕΡΣΟΤ

Δειλαῖα Μνήσυλλα, τί τοι καὶ ἐπ' ἡριψ οὕτος
μύρομεν φέρειν γραπτὸς ἔπεστι τυπος
Νευτίμας, ἀς δη ποκ' ἄπο ψυχὰν ἐρύσαντο
ἀδῖνες, καῖται δ' οὐα κατὰ βλεφάρου
ἄχλυν πλημμύρουσα φίλας ὑπὸ ματρὸς ἀγοστῷ
αἰαῖ Ἀριστοτέλης δ' οὐκ ἀπανευθεὶς πατὴρ
δεξιτερῆ κεφαλᾶν ἐπεμάσσετο ὁ μέγα διιδού,
οὐδὲ θαυμάτες ἔστιν ἔξελαθεσθ' ἀχέων.

731.—ΛΙΩΝΙΔΑ

"Ἄριπελος δις ἵδη κιράκει στηρίζομαι αὐτῷ
σκηπταντῷ· καλέσει μ' εἰς ἀλδην θάνατος.
δυσκώφεις μὴ Γοργεῖ τέ τοι χαριστεροι, ή τρεῖς
ἢ πίσιρας ποιεις θαλψαὶ ὑπ' ἡελίῳ."
Ἄδ' εἴπας οὐ κομπώ, ἀπὸ ζωῆς ὁ παλαιός
ώσατο, κής πλεονῶν ἥλθε μετακεστην.

732.—ΘΕΟΔΩΡΙΔΑ

"Οχει ἔτ' ἀσκίπων Κανησία, Ἐρμόλα νῆ
εκτίσων Ἄιδη χρεῖσος διειλογειον,
γηραὶ ἔτ' ἀρτια πιντα φέρων χρίστην δὲ δίκαιον
εὑρών σε στέρξει παντοβίης Αχέρων.

733.—ΔΙΟΤΙΜΟΤ

† Αἶνόμενοι δύο γρίγει ὄμηλικες θμει, Ἀναξὼ
καὶ Κληνὼ, διδύμοι παιδεῖς Ἐπικράτεος
Κληνὼ μὲν Χαρέτων ἱερή, Διῆμητρι δὲ Ἀναξὼ
ἐν ζωῇ προπολεῦσα· ἐννεα δὲ ἡελίων

730.—PERSES

UNHAPPY Mnasylla, why does it stand on thy tomb,
this picture of thy daughter Neotoma whom thou
lamentest, her whose life was taken from her by the
pangs of labour? She lies in her dear mother's arms,
as if a heavy cloud had gathered on her eyelids and,
alas, not far away her father Aristoteles rests his
head on his right hand.¹ O most miserable pair, not
even in death have ye forgotten your grief.

731.—LEONIDAS OF TARENTUM

"I AM already supported only on a stick, like a vine
on a stake, Death calls me to Hades. Stop not thy
ears, Gorgus. What further pleasure hast thou in
basking in the sun yet for three or four summers?"
So speaking in no braggart strain the old man cast
away his life and settled in the abode of the greater
number.

732.—THEODORIDAS

THOU art gone, still without a staff, Cinesias, son of
Hermolus, to pay the debt thou owest to Hades,
in thy old age but bringing him thyself still com-
plete. So all-subduing Acheron finding thee a just
debtor shall love thee.

733.—DIOTIMUS

We two old women Anaxo and Cleo the twin
daughters of Epierates were ever together; Cleo
was in life the priestess of the Graces and Anaxo
served Demeter. We wanted nine days to complete

¹ An attitude of mourning.

GREEK ANTHOLOGY

ἀγόνωστατεις ἔτι λατομεῖς δὲ τοῦτον ἵσσοβας
 τῆς μαρτυρίης ὅτεον δὲ οὐ φθονεῖς +ίσσοις.
 καὶ ποσιας καὶ τεκνα φίλοις αμεν τί δὲ ταλαιπ
 πρωθήμεις ἀδήντη πρήνης ἀποσπημέθα.

734.—ΔΑΙΠΛΩΝ

ΤΗΣΕΥ ΔΙΛΑΤΙΤΥΤΟΝ ΔΕΙΣΤΑ. Τῇ γάρ, νέκυς μη ποτι παιᾶναι
 τῶν ἀγαθῶν τόδ' ἦν ἀποχιγγέρων ο γέρων,
 ἄλλα φίλοις γ' ἐπ πρεσβύτη, γένοιστο τεν διβία τέκνα
 διθεῖν καὶ λενεῖρε εἰ δρυμοφ ηλιστηρε

735.—ΔΑΜΑΓΗΤΟΝ

Τεττατον, Φωκαία, εἰλιτή πόλι, τοῦτα θεάματα
 εἶπεν ἐς ἀτρυγυστον εὐκτα εἰπερχομένη
 "Οἵμοι δυον διεττηνοτ 'Απελλίχε, ποιον, βμετη,
 ποιον ἐπ' ἀκοπη τῇ περφε πλευρος;
 εἰτέρα διεν σχεδοντεν μαροι ισταται ἐπ διελδυ τῷ
 χειρι φίλην την επι χείρα λαζ ὑσα θανετ."

736.—ΛΕΙΩΝΙΔΑ ΤΑΡΑΝΤΙΝΟΤ

Μη φθειρει, ὄμορφης, περιηλανον βίου Πλάτη,
 ἀλλην εξ ἀλλης εις χθονιν αλιευδομένος,
 μὴ φθειρει, εὖτε ει ει περιστεψαντα πελεή
 ήν θιλποι ματπον πέρι παπαλομενον,
 ει και σοι λιτη τε και ουκ ει παλφιτος ειη
 φιαστη ἐν γραμμῃ μασσαμένη παλαμαιτ.
 ή και σοι γλυπχων ἡ και θυμον, ή και ο πιεροτ
 ἀδυμαγήη ειη χονδρος εποψιδ οε

737.—ΛΔΕΓΑΙΙΚΟΝ

Ἐνθαδ' ἐγω ληστήρος ο πριασθείλαιος δροτι
 εδμηθην επιμας δ' ουδετι κλαιομενος

BOOK VII. 733-737

our eightieth year . . . We loved our husbands
and children, and we, the old women, won gentle death
before them.

734.—ANONYMOUS

This corrupt epigram seems to be partly in Doric and is
evidently a dialogue. Lines 1 and 2 are quite unintelligible.
It ends thus.—

O old man, may thy blessed children too reach
the road of gray age.

735.—DAMAGETUS

PILORAKA, glorious city, these were the last words
Thenus spoke as she descended into the vast night
“Alas unhappy that I am, Apellechus! What sea, my
husband, art thou crossing in thy swift ship? But by
me death stands close, and would I could die holding
thy dear hand in mine.”

736.—LEONIDAS OF TARENTUM

Yex not thyself, O man, leading a vagrant life,
rolled from one land to another. Yex not thyself
if thou hast a little hat to cover thee, warmed by a
little fire, if thou hast a poor cake of no fine
meal kneaded by thy hands in a stone trough, if thou
hast milt or thyme for a relish or even coarse salt
not unsweetened.

737 ANONYMOUS

HERE I three unfortunate was slain by an armed
robber, and here I lie bewept by none.

738.—ΘΕΟΔΩΡΙΔΑ

Κληδόνες Κύπρου σε καὶ δοχειάπι, Σαλαμῖνος,
Γεμαρχ', ὑβριστής τ' ὄλεσσε Λιψί μεγαρος,
καὶ τε σὺν φορτφ τε· κόνικ δέ σου ἀμφεμέλαινα
δεξαντ' αἰξίρος, σχιτλας, κηδεμόνες.

739.—ΦΑΙΔΙΜΟΤ

Λιάζω Πολύανθον, δυ εὐνέτει, ὁ παραμελών,
τυμφιον ἐν τυμῷ φίμεν Ἀρισταγορη,
δεξαμένη σποδίῃ τε καὶ φότεα (τοι δέ δυσσει
ὄλεσσεν Λιγνίου κύμα περὶ Σκιαθον).
Βισμορον ὄρθριτοι μην ἔπει νεσσεν εχθρούς βολίης,
ζεινε, Τορωνασσην εἴλκυσσαν δὲ λιμένα.

740.—ΛΕΩΝΙΔΑ

Άντα ἐπὶ Κρηθωνοτ ὃγε λιθος, οἴνομα κείνου
δηλοῦσσα Κρηθων δὲν χθονοιε σποδία
ὁ πριν κατ' Ἰνυρ παρισειμένος δλλον, ἐ τὸ πριν
Βουτιμων, ο πριν πλοιοντος επολιοιε,
ὁ πριν—τι πλειε μυθευματ, ὁ πάσι μακαρτός,
φεῦ, γανητη δεσπη δεσον δχει μοριον.

741.—ΚΡΙΝΑΓΟΡΟΤ

Οθριαδην, Σκάρτης τὸ μήγε πλέος, ή Κυνθύειρον
καινμαχον, ή πάντων δρυα καλει πολεμων:
Ἄρεος αιχμητής Ἰταλος παρὰ χεινωνοι Ὑήνοι
κλικθειτ, δε πολλῶν θυμθαυης βελέων,
αίστον ἀρτασθεντα φίλου στρατοῦ ὡς ιδη̄ ιπ̄
ἔχθροις,
εύτις αιριφάτων διθορεν δε νεκυων
υτεινας δ' δε σφ' ἁκομιζεν, ἐοῖς ἀνεσωσατο ταγοῖς,
μουνοτ ἀηττητορ δεξαμενος θανατον.

738.—THEODORIDAS

The Keys of Cyprus¹ and the promontory of
Salamis and the rude south wind destroyed thee,
Timarchus, with thy ship and cargo, and thy mourning
kinmen received but the black ashes of thee, ill-fated
man.

739.—PHAEDIMUS

I mourn for Polyanthus, O passer by, whom
his wife Aristagora laid in the tomb, her newly
wedded lord, receiving his ashes and dust (in the
stormy Aegean near Scutus he had peris. ed) after
the fishermen in the early morn had towed his corpus
into the harbour of Torone.

740. IRONIDAS OF TARENTUM

I am the stone that rests on Cretho and makes
known his name, but Cretho is ashes underground,
he who once vied with Geges in wealth, who was
lord of many herds and flocks, who was—why need
I say more? he who was blessed by all. Alas, what a
little share of his vast lands is his!²

741.—CRINAGORAS

Crie Othridas,³ the great glory of Sparta, or
Cynegeirus,⁴ the sea-fighter, of all great deeds of arms
The Italian warrior who lay by the streams of the
Rhine, half dead from many wounds, when he saw
the eagle of his dear legion seized by the enemy,
again arose from amid the corpses of the slain and
killing him who carried it, recovered it for his leaders,
alone winning for himself a death that knew not
defeat.

¹ Some islands so called.

² See above, No. 431.

³ The brother of Aeschylus. He fought at Marathon and Salamis.

742 — ΑΠΟΛΛΩΝΙΔΟΤ

Οὐκέτι Τιμόκλεια τέρη φάστο μέλεσας δύσσει
καύρουν δοσοτοκφ εηδην γραιαμένη
Θραστι δ' ἐν πλεονασσιν ἀθρεῖ τυριθαλπὲ δχημα
φελίου, προτέρητο οὖσα τελειοτέρη.

743. — ANTIPATROT

Εἰκοσιν Ἐρμοκρατεῖα καὶ ἔντε τεκνα τεκοῦσα
οὗθ' ἔντος οὔτε μᾶς αὐγασμηνι φίλωντον
οὐ γάρ ὀποίστενσεν ἐμοιτ οὐατ 'Απιλλην,
οὐ βαρυπενθητοντ 'Αρτεμις «Πε κοραν'
ἴμπαλι δ' ο μην ἔλυσεν ἐμοι ἀδίτα μολοῦσα,
Φαιήλε δ' εἰς ἥρδαν ἀρσενας πυγηγετα
ἀβλαφεας νυνσοριαν ιδ' ὡς μετην δικασιν
πασιν κατ γλωτση σενφρονι τανταλινα.

744 — ΔΙΟΙ ΕΝΟΤΣ

Ἐν Μεγαφει λογος εστι μαθεῖν ιδιην ποτε μοιριν
Ἔιδοξον παρα τοῦ καλλικερον τα ιουν
κούδετον θλέξε ποθεν, βοήγαρ λόγονοι πηρε φιτλι,
ουός λυλον μοσχην "Απιδι στομα
αλλα παρ' αύτον λεχριοσ στασ ελιχμηιπατα στιλον, 5
προφανῶς τούτο διδισκων " 'Αποδυση βιοτηη
δασον ούπω" διο και οι ταχιωε ήλθε μορος, δεκανιε
πέντε και τρεις μετιδοντα ποιατ.

745. — ANTIPATROT ΣΙΔΩΝΙΟΤ

Ίβυκε, ληισται σε κατέκταυη δε ποτε μηδε
βιντ' ἐς ἴρημαίνη δοτιεβον ηιονα,
ἄλλ' θπιβωσαμενον γερανων μέφος, αϊ τοι ἵκοντο
μάρτυρεν μλγιστον ὄλλιμένφ φίλωντον

742.—APOLLONIDES

(Not Sepulchral)

No longer, Timoëlea, hast thou lost the light of thy eyes, now thou hast given birth to twin boys, but thou art now more perfect than thou ever wast, looking with more than two eyes on the burning Chariot of the Sun.

743.—ANTIPATER OF SIDON

I, HERMOPATRA, bore twenty-nine children and have not seen the death of one, either boy or girl. For far from Apollo having shot down my sons and Artemis my daughters for me to lament, Artemis came to me in childbed and Phœbus brought my sons to my estate unharmed by sickness. See how I justly surpass Niobe both in my children and in restraint of speech.

744.—DIOGENES LAERTIUS

They say that Endoxus learnt his own fate in Memphis from the bull with beautiful horns. It spoke not, how could it? for nature has not given speech to cattle nor a talkative tongue to the calf Apis, but standing beside him it licked his cloak, evidently telling him thus "You will divert yourself of life." So he died shortly after, having seen fifty-three summers.

745.—ANTIPATER OF SIDON

Ibycus, the robbers slew thee when from the ship thou didst land on the untrodden desert shore. But first didst thou call on the flock of cranes who came to witness that thou didst die a most cruel

οὐδὲ μάτην ἴάχησα, ἐπεὶ παιμῆτις Ἐρινὺς
τὸνδε διὰ κλαγγὴν τίσατο σεῖο φόνον
Σισυφίην κατὰ γαῖαν. ἵνα φιλοκερδέα φῦλα
ληιστέων, τί θέων οὐ πεφάβησθε χόλου;
οὐδὲ γάρ οἱ προπάροιθε κανῶν Αἰγισθος ἀοιδῶν
δῆμα μελαμπέπλων ἔκφυγεν Εὔμενίδων.

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746.—ΠΤΕΛΓΟΡΟΥ

Μὲς ταφοὶ τοῦ Διὸς ἐν Κρήτῃ
‘Ωδε μέγατ κεῖται Ζῆν δια κικλιήσκουσιν,

747.—ΛΙΒΑΝΙΟΤ

Τουλιπανὸς μετὰ Τίγρης ὥγύρροον δυθαδε κεῖται,
ἀμφότερον, βασιλεὺς τ' ἀγαθὸς κρατερός τ' αἰχμητής.

748.—ΑΝΤΙΠΑΤΡΟΤ ΣΙΔΩΝΙΟΤ

Τίς τόδε μουνόγλυπος ἄπαν δωμῆσατο Κύκλουψ
λάίνον· Ἀστυρίης χῶμα Σεμιράμιος,
ἢ ποῖας χθονὸς οὐλές ἀνιψώσαντα Πίγαντες
κείμενον ἑπταπόρων αγχοθεὶς Πληγαίδων
ἀκλινές, ἀστυφέλικτον, Ἀθωέος ίσον ἔριπνα
φυρηθέν γαίην εὑριπέδοιο βαρος,
δᾶμος ἀεὶ μακαριστος, δε ἀστεσιν· Ηρακλείης
οὐρανιων [νεφέων τεῦξεν ἐπ']¹ εὑρυάλων.

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¹ The words in brackets are added in the MS. by a later hand. They give no sense.

death. And not in vain didst thou cry out, for through the calling of the cranes the Erinyes avenged thy death in the land of Corinth. O ye race of robbers greedy of gain, why fear ye not the anger of the gods? Not even did Aegisthus, who of old slew the singer, escape the eyes of the dark-robed Furies.

746. PYTHAGORAS

Heark his great Zen whom they call Zeus.¹

747.—LIBANIUS

JELIAN² lies here on the further bank of the strong current of Tigris, "a good king and a valiant warrior."³

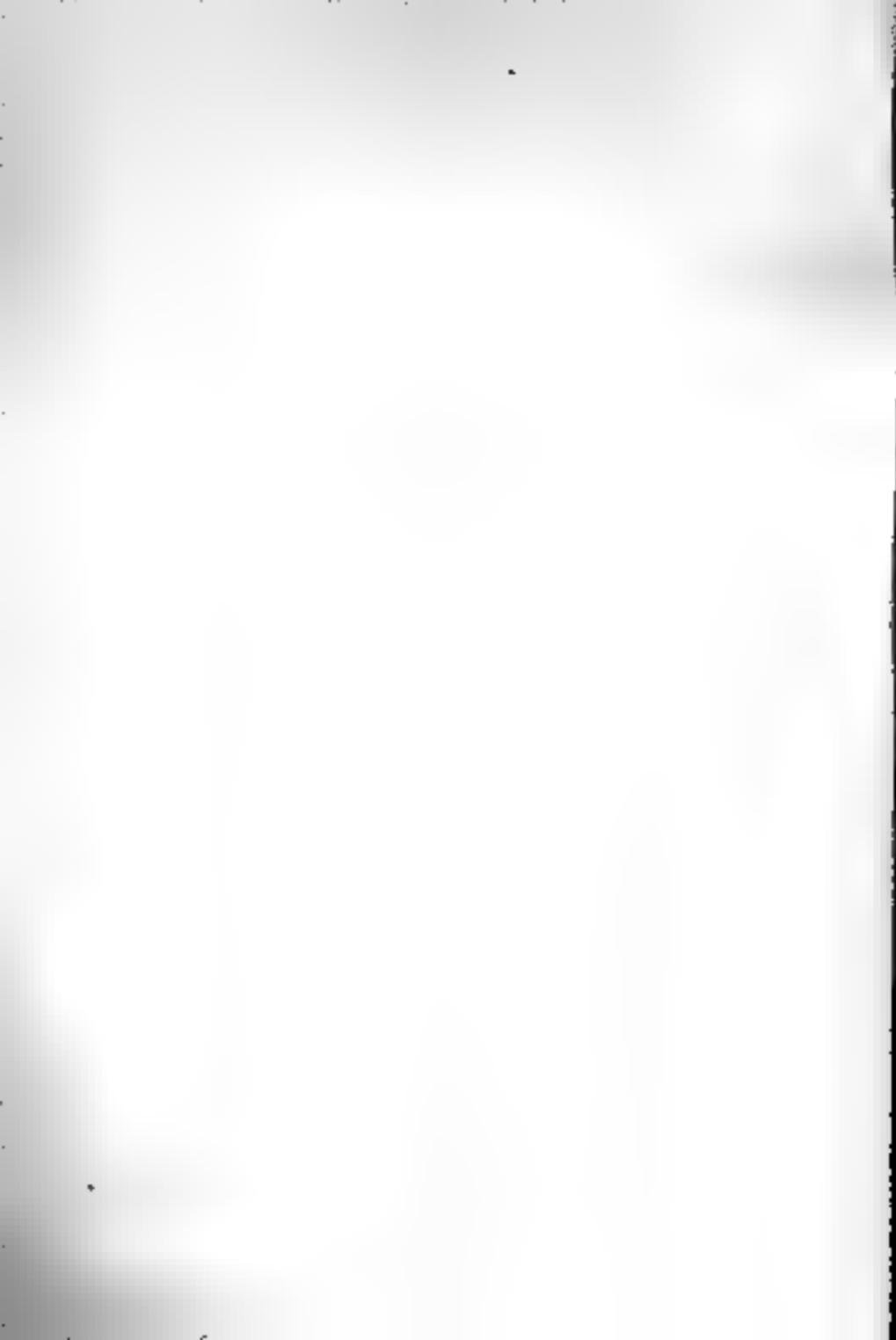
748.—ANTIPATER OF SIDON

WHAT one-eyed Cyclops built all this vast stone mound of Assyrian Semiramus, or what giants, sons of earth, raised it to reach near to the seven Pleiads, inflexible, unshakable, a mass weighing on the broad earth like to the peak of Athos? Ever blessed people, who to the citizens of Heraclea . . .

¹ Supposed to have been written on the tomb of Zeus, in Crete.

² The emperor.

³ Hoerter, *Archd* vi. 279.



BOOK VIII

THE EPIGRAMS OF SAINT GREGORY THE THEOLOGIAN

I should personally have preferred to follow the Tonnerre edition in omitting this book as it forms no part of Copejotus' Anthology and merely, because all the epigrams are in the form of epigrams, occupies less place in the Palatine MS. It has, however, been included in the Didot edition which still remains the standard text of the Anthology, and it is the rule of the Loeb Library to reproduce the standard text. The proper place for this collection of the Epigrams of St. Gregory would be in his very voluminous works.

Gregory of Nazianza was one of the great trio of Church Fathers of the fourth century (*the Triad Epigrams* as they are styled in the Orthodox Calendar). The other two, Basil and Chrysostom, were his contemporaries and friends, as will be seen from some of these epigrams. Basil especially had been his friend from his youth up, and Gregory's wife was Basil's sister (see *Epigr.* 164). Gregory evidently enjoyed writing verses, but the epigrams make somewhat tedious reading, as there are so many on the same subject.

¹ Other epigrams of St. Gregory's which are found elsewhere in the Palatine MS. have not been included in the Didot edition.

Η

ΕΚ ΤΩΝ ΕΠΙΓΡΑΜΜΑΤΩΝ ΤΟΥ ΑΓΙΟΥ ΓΡΗΓΟΡΙΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ

1.—Ἐπιτύμβιον εἰς Ἰωάννην καὶ Θεοδόσιον
Ενθάδε τύμβος ἔχει Θεοδόσιας ἀνέρας δοθλούς,
θείου Ἰωάννην, τὸν πάνυ Θεοδόσιον,
ὃν αρετὴ πολύσολβος ἐς οὐρανοῦ ἀντιτύγας ἔλθε,
καὶ φωτός μετόχοντος δεῖξεν ἀκηραστον.

2.—Ἐίτε τὸν μάγαν Βασίλειον τὸν Καισαριανὸν ἀπίσκοπον
τῆς ἀν Καππαδοκίᾳ

Σῶμα δίχα ψυχῆς ζώειν πάρος ή ἐμὲ σεῖο.
Βασίλειο, Χριστοῦ λάτρι, φίλ', ὁιόμωμον
ἄλλ' ἔτλιν καὶ ἔμεινα. τί μελλομεν, οὐ μ' ἀναερας
θήσεις ἐς μακάρων σήμι τε χοροστασίην,
μή με λίπησε, μη. τύμβον ἐπόμνυμ· οὐ ποτε σεῖο
λισσομα, οὐδὲ θέλων. Γρηγορίοιο λόγος.

3.—Ἐίτε τὸν αὐτὸν Βασίλειον τὸν μάγαν
‘Ηνίκα Βασιλείο θεόφρονος ἡρπασε πνεῦμα
ἢ Γριάς ἀσπασίως ἐνθευ ἐπειγομένου,
πᾶσα μὲν οὐρανή στρατηγή γῆθησεν ἰόντη,
πᾶσα δὲ Καππαδοκῶν ἐσταυάχησε πόλις
οὐκ οίον· κόσμος δὲ μεγ' ίαχεν · “Ωλετο κήρυξ,
ώλετο εἰρίμης δεσμὸς ἀριπρεπέος.”

BOOK VIII

THE EPIGRAMS OF SAINT GREGORY THE THEOLOGIAN

1.—*For the tomb of the emperor Thodosius and St. John Chrysostom*

HERE the tomb holds the good godlike men, divine
Iouannes and the most excellent Theodosius, whose
rich virtue reached to the vault of heaven, and
showed them partners of the pure light.

2.—*On St. Basil the Great, Bishop of Caesarea in Cappadocia*

Merciful, dear Basil, servant of Christ, that a
body could sooner live without a soul than myself
without thee. But I bore it and remained. Why
do we delay? Wilt thou not lift me up on high and
set me in the company of thyself and the blessed
ones? Desert me not, I supplicate by thy tomb.
Never, even if I would, shall I forget thee. It is the
word of Gregory.

3.—*On the Same*

WHEN the Trinity carried away the spirit of godly
Basil, who gladly listened hence, all the host of
Heaven rejoiced at his going, and not only the whole
Cappadocian city¹ groaned, but the world lamented
loudly. He is gone, the herald, the bond of glorious
peace² is gone.

¹ Caesarea. ²i.e. he who was a bond of peace among men

GREEK ANTHOLOGY

4.—Εἰς τὸν αὐτόν

Κόσμος διος μύθουσιν ὑπ' ἀντιπίλοισιν ἀεικῶς
σείεται, ὁ Γριέδος κλῆρος ὄμοσθενέος·
αἴας Βασιλεὺς δὲ μεμυκοτά χεῖλεα στύγοι.
ἔγρεο· καὶ στητὼ σοίσι λογοισι σάλος
σαῖς τε θυηπολήσοι· σὺ γάρ μόνος ἵσον ἔφημας
καὶ βίοτον μυθῷ καὶ βιβήτῃ λόγου.

5.—Εἰς τὸν αὐτόν

Εἰς θεὸς ὑψημέδων· ἵνα δὲ ἄξιον ἀρχιερῆτα
ἡμετέρη γενεὴ εἰδέ τε, Βασίλει,
ἄγγελον ἀτρεκίης ἐριηχέα, ὅμμα φαεινὸν
Χριστιανοῖς, ψυχῆς κάλλεσι λαμπόμενον,
Πόντου Καππαδοκῶν τε μέγα κλέος εἰσέτε καὶ νῦν, οὐ
λισσομένοις, ὑπὲρ κοσμου ἵστασσο δῶρον ἀναγων.

6.—Εἰς τὸν αὐτόν

Ἐνθάδε Βασιλεῖοι Βασίλειον ἀρχιερῆτα
Θέντο με Καισαρέας, Γρηγορίοιο φίλουν,
δὲ περὶ κῆρι φιλησσα· θεός δέ οἱ δλθεια δοῦῃ
ἀλλὰ τε, καὶ ξωῆς ὡς τάχος ἀντιίσται
ἡμετέρης· τέ δὲ δινειαρ ἐπὶ χθονὶ δηθύνοντα
τῆκεσθ', οὐρανιης μυωδομενον φιλίης;

7.—Εἰς τὸν αὐτόν

Τυτθὸν ἔτι πιείσκεις ἐπὶ χθονί, πάντα δὲ Χριστῷ
δῶκας ἄγων, ψυχήν, σώμα, λόγου, παλέμας,
Βασίλει, Χριστοῖο μέγα κλέος, ἕρμ' ιερήιων,
ἔρμα πολυσχίστου νῦν πλέον ἀτρεκίης.

BOOK VIII. 47

4.—*On the Same*

The whole world, the inheritance of the co-equal Trinity, is shaken in unseemly wise by strife of words. Alas, the lips of Basil are closed and silent. Awake, and by thy words and by thy ministry make the tossing to cease; for thou alone didst exhibit a life equal to thy words and words equal to thy life.

5.—*On the Same*

Truth is one God who ruleth on high, and our age saw but one worthy high-priest, thee, Basil, the deep-voiced messenger of truth, the Christians bright eye, shining with the beauty of the soul, the great glory of Pontus and Cappadocia. Continue, I implore thee, to stand offering up thy gifts for the world.

6.—*On the Same*

Hence the Caesareans laid me their high-priest, Basil, the son of Basil, the friend of Gregory, whom I loved with all my heart. May God grant him all blessings, and especially to attain right soon to this life that is mine. What profiteth it to linger on earth and waste away, longing for a celestial friendship?

7.—*On the Same*

A LITTLE time durst thou still breath on earth, but gavest all thou hadst to Christ, thy soul, thy body, thy speech, thy hands, Basil, the great glory of Christ, the bulwark of the priestly order, and now even more the bulwark of the truth so rent by schism.

GREEK ANTHOLOGY

8.—Ἐις τὸν αὐτόν

Ω μύθοι, δὲ ξυνὸς φιλόνης δομοις, ὃ φίλ' Ἀθῆνας,
ὁ θείου θιστον τηλόθε συνθεπίαι,
ἴστε τόδ', αὐτὶ Βασίλειος ἐς οὐρανόν, ὡς ποθέεσκεν,
Γρηγόριος δ' ἐπὶ γῆς χείλεσσι δεσμὰ φέρων.

9.—Ἐις τὸν αὐτόν

Κασταρέων μέγ' ἀεισμα, φαίνεται ὁ Βασίλειος,
Βροντὴ σείσ λόγος, ποτεροπή δὲ βίος·
ἄλλα καὶ δι' ἔδρην ἵερὴν λίπεις ἥθελεν οὖν
Χριστός, οὐκως μάζη σ' ὅθε ταχος οὐρανίοις.

10.—Ἐις τὸν αὐτόν

Βάνθεα πάντ' ἐδύης τὰ πνεύματος, δοσσα τ' ἔστι
τῆς χθονίης σοφοὶς· ἐμπνοοσιν ἴρων ἔησι.

10a.—Ἐις τὸν αὐτόν

Οκτάστετος λαοῖο θεόφρονος ἦντα τείνας,
τοῦτο μόνον τῶν σῶν, ὁ Βασίλειος, δλύγον.

11.—Ἐις τὸν αὐτόν

Χαίροις, ὁ Βασίλειος, καὶ εἰ λίπεις ἡμέας, ἐμπηγή·
Γρηγορίου τοδε σοι γράμμ' ἐπιτυμβίδιον,
μύθοις δὲ διν φιλέεσκεν· ἔχοις χερος, ὁ Βασίλειος,
τῇ φιλόνης καὶ σοι δώρον ἀπευκτότατον.
Γρηγορίος, Βασίλειος, τεῦ κόνι τινδ' ἀνέθηκα
τῶν ἐπιγραμματίων, θεῖς, δυωδεκάδα.

BOOK VIII. 8-11

8.—*On the Same*

O COVENANT, O friendship's common home, O dear Athens, O distant covenant we made to lead the divine life, know that Basil, as he desired, is in Heaven, but Gregory on earth, his lips chained.

9. *On the Same*

O most glorious Basil, the great vault of Caesarea, thy word was thunder and thy life lightning. But none the less thou hast left thy holy seat, for such was the will of Christ that he might join thee early to the heavenly ones.

10.—*On the Same*

Thou knewest all the depths of the spirit and all that pertains to earthly wisdom. Thou wast a living temple.

10a.—*On the Same*

For but eight years didst thou hold the reins of the pious people, and this was all pertaining to tact that was little.

11.—*On the Same*

HAIL, Basil, yet even though thou hast left us. This is Gregory's epitaph for thee, this is the voice thou didst love. Take from the hand that was dear to thee the gift though it be right grievous to give. Gregory dedicates to thee, divine Basil, this dozen of epigrams.

GREEK ANTHOLOGY

12.—Εἰς τὸν ἀυτοῦ πατέρα

“Ἐνθ' ἐκατοιταέτης, ζωῆς βροτέης καθύπερθε,
πνεύματι καὶ θάκι τεσσαρακονταέτης,
μεδιχος, ἡδυεπής, λαμπρὸς Τριάδος ὑποφήτης,
νῆδυμαν ἵπιουν ἔχων, Γρηγοριοι δέμας·
Ψυχὴ δὲ πτερόεσσα λάχει θεόν. οὐλλ' ἴερῆς
ἀξόμενοι κείνοι καὶ τύφοι ἀμφέπεται.”

6

13.—Εἰς τὸν αὐτὸν

“Εἰς με πικρῆς ἐκάλεσσε θεὸς μέγας ἀγριελαίης,
ποίμνης <δ> ἥγεμόνα θῆκε τὸν οὐδ' ὅλων
ἔσχατον· ἐκ πλευρῆς δὲ θεόφρονος δλβουν ἔνειμαν·
γῆρας <δ> ἐς λιπαρὸν ἰκόμεθ' ἀμφότεροι.
Ἴρδες ἀμῶν τεκέων ἀγανώτατος· εἰ δὲ τελευτὴν
ἔτλην Γρηγόριος, οὐ μέγα· θυητὸς ἔην.

6

14.—Εἰς τὸν αὐτὸν

Εἴ τις δροὺς καθύπερθεν ἄγρης ὀπτὸς ἔπλετο μύστης
Μωσῆς, καὶ μεγάλου Γρηγορίοιο νίος,
δν ποτε τηλόθ' ἀντα χάρις μέγαν ἀρχιερῆα
θήκατο· μῦν δ' ἴερῆς ἀγγὺς θέξει Τριάδος.

15.—Εἰς τὸν αὐτὸν

Λότδες μηδὲν ἔρεψα θεῷ, καὶ δῶχ' ἴερῆα
Γρηγορίον καθαρῇ λαμπάμενον Τριάδι,
ἀγγελον ἀτρεκήης ἔριτρον, ποιμένα λαῶν,
ἡθεον σοφίης λιμφοτέρης πρύτανιν.

BOOK VIII. 12-15

12.—*On his own Father*

HERE I sleep the sweet sleep, the body of Gregory,
the mild sweet-spoken glorious interpreter of the
Trinity. I lived to a hundred years, more than the
span of man's life, and for forty years lived in the
spirit and occupied the episcopal throne. But my
winged soul is with God.—Ye priests, care reverently
for his tomb too.

13.—*On the Same*

ONCE God called me from the bitter wild-olive,¹
and made me, who was not even the last of the
sheep, the shepherd of the flock. From my devout
rib² he gave me wealth of children, and both of us
reached a prosperous old age. The mildest of my
sons is a priest. If I Gregory suffered death, it is no
marvel, I was mortal.

14.—*On the Same*

IF there was one Moses privileged on the mountain
to hear the pure voice, there was also the mind of
great Gregory, whom once God's grace called from
afar and made a great high-priest. Now he dwells
near the Holy Trinity.

15.—*On the Same*

I BORN built a temple to God and gave him a
priest, Gregory illuminated by the pure Trinity, the
sonorous messenger of truth, the shepherd of the
people, a youth excelling in holy and profane
learning.

¹ cp. Rom. xi. 17.

² i.e. wife.

GREEK ANTHOLOGY

16.—Εἰς τὸν αὐτόν

Τέκνον ἐμόν, τὰ μὲν ἄλλα πατρος καὶ φέρτερος εἶης,
 τὴν δ' ἀγανοφροσύνην ἀξιος (οὐ τι πλέον
 εὑξασθαι θεμεί εόστι) καὶ ἐς βαθὸν γῆρας ἵκοια,
 τοῖον κυδεμάνος ὡς μάκαρ, αντιώσας.

17.—Εἰς τὸν αὐτόν

Οὐκτίς, εἰτ' ὅτικι πρηφερεστατική πάνταρ ἔπειτα
 ποιμημι, εἴτα πατήμι, καὶ νομέων νομεας,
 θυητοὺς ἀθίνατοι τε θεουν μέγαν εἰς ἐν ἀγείρου,
 κείμαι Γρηγόριος Ὁριγοροποι γενέτην.
 ὅλβιος, εὐγήρως, εἴπαις θειοι, αρχιερίης
 ἀρχιερευτε τε πατήρ, Γρηγοριος τε πλέον,

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18.—Εἰς τὸν αὐτόν

Οὕτι μὲν ἄς πολύκαρπου ἀλωῆν δρθριος ἥλθον,
 ἤμπα δέ τῶν προτέρων πλειονα μασθον ἔχω
 Γρηγόριος, ποιμην τε καλδε καὶ πλειονα ποιμην
 Χριστῷ ἀναθρέψας ἥθεσι μειλιχιοτε.

19.—Εἰς τὸν αὐτόν

Οὐχ ὁστης φίζης μὲν ἐγὼ θῦλος, εὐαγγεος δὲ
 συζυγης κεφαλη καὶ τεκέων τριάδος·
 ποιμηης ἱγεμονευσα ὁμόφρονος ἔνθεν ὀπῆλθον
 πληρητε και χθονίων κούρασων θέων.

20.—Εἰς τὸν αὐτόν

Γρηγόριος, τὸ δὲ θαῦμα, χίριν και πνεύματις αἴγλην
 ἔνθεν μειρύμενος φιψ' ἀπι παιδι φιλρ.

¹ i.e. Βιλαρ.

² By the Knechtmarie.

³ cp. L Cor xi. 2.

16.—*On the Name*

MAYEST thou, my son, excel thy father in other things and in gentleness be worthy of him (we may not pray for more), and mayest thou reach a ripe old age, blessed man, whose lot it was to have such a guardian.

17.—*On the Name*

No sheep, then the first of the sheep and next their shepherd, then their father and the shepherd of the sheep is,¹ gathering in one mortals and the immortal God;² I lie here, Gregory the father of Gregory. Happy I died in hale old age, blessed in my offspring, I Gregory the high-priest and father of a high-priest. What more could I desire?

18.—*On the Name*

I, Gregory, came not early to the vineyard, but yet I have higher wage than those who came before me. I was a good shepherd and reared for Christ a greater flock by my gentle usage.

19.—*On the Name*

I AM the son of no holy root, but the head³ of a pious wife and of three children. I ruled over a flock united in spirit, from which I departed full of earthly and heavenly years.⁴

20.—*On the Name*

Gregory, (marvellous it was) as he was taken up, cast on his dear son grace and the light of the Spirit.

¹ Years passed in the priesthood and presidency.

GREEK ANTHOLOGY

21.—Εἰς τὸν αὐτὸν

Τιτθή μάργαρος ἔστιν, ἀτὰρ λιθαιεσσων ἀνάσσαι,
τυπθῆ καὶ Ηηθλεμ, δρπα δε χριστοφόροις
ἔτι δὲ δλέγην μεν σὺν ποίμνην λαχον, πλλα φερίστην
Γρηγορίος, τὴν σύ, παῖ φίλε, λασσομ', ἄγοιε.

22.—Εἰς τὸν αὐτὸν

Ποιμενίην σύριγγα τείς δὲ χεροιν ἀθηκα
Γρηγορίος σιν δε μοι τέκνον ἐπισταμένων
οημαίνειν· ζωῆτ δε θυρας πετασειαν ἀπασιν,
ἔτι δέ τιφαν πατέρος βριοτ ἀντιπατειν.

23.—Εἰς τὸν αὐτὸν

Στράψε μὲν οἵ το πάρο. θεν δι πύρει Χριστὸς ἀμοιφθη,
επράψε δὲ Γρηγορίου τοῦ καθαροιο νοφ,
τῆμος δτ' εἰδωλῶν ἀφνύει ζοφον· με δὲ δκαδηρθη,
ἥσι θυηπολίαντ λαον δι πέσετ' ἀγει.

24.—Εἰς τὴν μητέρα ή τοῦ θυσιωτηρίου πλοαληφθείνειν

Παντότ σοι μυθοιο καὶ δρυματος ἵεν ἀριστον
ἡμαρ πυρ ακον· πάνθει πενθε ε ἄπαν,
μῆτερ ἐμη, τ.ουσα, μονασε նուεικες επρασι
ειφροσυνης, ἀχεων նորա εηον նշեιν
χῶροι ἀπας δικρισι τεοις σφρηγιζετο, μῆτερ
μονυφ δε σταυρῷ πηγγυντο καὶ δικρινα.

25.—Εἰς την μητέρα Νονην

Οἴκητε σεῖο τριτέζα θυι δοχης ἀρακει γῶτα,
οιδὲ διὰ στοματην ἥλθε θερμηλον ὅπον
οιδε γέλωτ μαλακῆσιν ἐφιξανε, μνστε, παρισαιε.
ειγι. σω κριφιοντε σεῖο μακαρα, πωιονε
καὶ τὰ μεν ἐνδοθι τοια, τα δὲ ἐκτοθι πάπτε πέφανται·
τούνακα καὶ θειρ σώμ' ἀπελειπετε ἔδει,

21.—*On the Same*

Small is the pearl, but the queen of jewels,
small is Bethlehem, but yet the mother of Christ,
so a little flock was mine, Gregory's, but of the best;
and I pray, my dear son, that thou mayest lead it.

22.—*On the Same*

I, GRADORY, put into thy hands my shepherd's pipe.
Rule over the flock skilfully my son. Open the
gates of life to all, and ripe in years share thy
father's tomb.

23.—*On the Same*

Cloister shone in the eyes of those before whom he
was transfigured on the mountain and he is one in
the mind of pure Gregory when he escaped the
darkness of idolatry. But since he was purified, he
leads his people ever by his priestly ministrations.

24.—*On his Mother who was taken to God from the Altar*

The Lord's day was the crown of all thy words
and deeds, my mother. Honouring as thou didst all
mourning by mourning, thou didst yield thee to
rejoicing but on holy days. The temple was the
witness of thy joy and grief alike - all the place was
sanctified by thy tears, and by the cross alone those
tears were stayed.

25.—*On the Same*

The sacrificial table never saw thy back, nor did a
profane word ever pass thy lips, nor did laughter
ever sit, O God's Initiated, on thy soft cheeks. I
will say naught of thy secret troubles, O blessed
woman. Such wast thou within, and what thou wast
outwardly was manifest to all. Therefore didst
thou take leave of thy body in the house of God.

GREEK ANTHOLOGY

26.—Εἰς τὴν αὐτήν

Πάντα διάθη Νόμυμα καλὰ γούγατα, πῶτ δὲ μέμικεν
χεῖλεα; πῶς δσσων οὐ προχει λιβαδας;
Αλλοι δ' αὖ βοώσι παρ' ιηκον· ή δὲ τρίπεζα
οὐκέτ' ἔχει καρπούς τῆς μεγάλης παλάμης.
Χώρος δ' ἔστιν ἔρημος ἄγνου ποδός, οἱ δ' ιερῆς
οὐκέτ' ἀπὸ τρομεροῦ κρατὶ βαλοῦσι χερα.
Χῆραι δ' ὀρφανοὶ τε, τι ἰεζετε: παρθενη δὲ
καὶ γύμνος εἰζιγεγενε, κερσατ' ἀπὸ πλοκάμοις,
* * * * *
ιοῖσιν ἀγαλλομέτη κρατος φέρε πάντα χαμάκε,
τῆμος δοτ' ἐν νηῷ ρίκνουι οὐφῆκε δέμας.

27.—Εἰς τὴν αὐτήν

Σάρρα σοφὴ τίουσα φίλον πέσαι· ἀλλὰ σύ, μῆτερ,
πρώτα Χριστιανόν, εἰθ' ιερῆα μέγαν,
σὸν ποσὶν ἀσθλὸν θηκας ἀποπροθε φωτὸς δόντα.
"Ἄννα, σὺ δ' οὐα φίλον καὶ τέκες εὐγαμενη,
καὶ νηῷ μν ἔδωκας ἄγνου θεραπούτα Σαμονιλ.
ή δ' ἑτέρη κολποις Χριστον ἔδεκτο μεγαν
Νόμια δ' ἀμφοτερων ἔλαχε κλέος· οὐστάτιον δι-
νηῷ λιτσσομέτη πιρθετο σῶμα φίλον.

28.—Εἰς τὴν αὐτήν

Ἐμπεδόκλεις, σὸν μὲν αὐτίκ' ἀτίσια φυσιόωμιτα
καὶ βροτον Λιτναιοιο πυρος κρητίρες ἔδειξαν·
Νόμια δ' οὐ κρητίρας ἐσιλατο, πρὸς δὲ τραπέζη
τῆδε πατ' εἰχομένη καθαρον θυσιαν ἔνθεν ἀερθι,
καὶ νὖν θηλυτεροσ μεταπρέπει εὔσεβεσσι,
Σουσανη, Μαριάμ τε καὶ Ἀνναις, δρμα γυναικῶν.

26.—*On the Same*

How are Nonna's goodly knees relaxed, how are her lips closed, why sheds she not fountains from her eyes? Others cry aloud by her tomb, and the holy table no longer bears the gifts of her generous hands. The place misses her holy foot, and the priests no longer shall lay their trembling hands upon her head. Widows and orphans! what will ye do? Virgins and well mated couples! shear your hair . . . glorying in which she let fall on the ground all that was on her head, then when in the temple she quitted her wrinkled body.

27.—*On the Same*

SARAH was wise, honouring her dear husband, but thou, mother, didst make thy good husband, once far from the light, first a Christian and then a bishop. Thou Anna¹ didst both bear the dear son for whom thou didst pray and gavest thy Samuel to be a holy servant in the temple, but the second Anna² took to her bosom the great Christ. Nonna shared the fame of both, and at the end, praying in the church, she laid aside there her body.

28.—*On the Same*

EMPODOCLES, the fiery crater of Etna received thee, a mortal puffed up with vanity. Nonna leapt into no crater, but praying by this table was taken up thence a pure victim, and now, one of the guardians of her sex, shares the glory of the pious women, Susanna, Mary and the two Annas.

¹ i.e. Hannah.² Luke ii. 38.

GREEK ANTHOLOGY

29.—Εἰς τὴν αὔτην

Ἡρακλεῖ, Ἐμπεδούτεια, Τροφωνίε, εἴξατε μύθου,
καὶ σύ γ' Ἀρισταῖον κενεαυχέτος δόφρυς ἀπιστεῖ·
ὑμεῖς μὲν θυητοὶ καὶ οὐ μάκαρες παθέσσοι·
Θυμῷ δ' ἄρρενι· Νόννα θίσιν τμῆξασα κέλαινθον,
Χριστοφόρος, σταυροῖο λάτρεις, κόσμοιο περιφρών,
ἥλατ' ἐπουρανίην εἰς ἀντυγά ώς ποθέσσει,
τρίσμακαρ δὲ νηῆι σῶμα¹ ἀποδυσαμένη.

30.—Εἰς τὴν αὔτην

Γρηγόριον θοόωσα παρ' ἀνθοκύμοισιν ἀλλαζεῖ
ἡμετερο, μῆτερ ἡμή, ξεινης ἀπὸ νισσομένοισι,
χεῖρας δ' ἀμπετάσσα φίλας τεκέσστε φίλοιστε,
Γρηγόριον θοόωσα· τὸ δ' ἔκειν αἷμα τεκούσης
ἀμφοτέροις ἐπὶ πασι, μάλιστα δὲ θρέμματι θηλῆς·
τούνεκα καὶ σὲ τόσοις ἐπιγράμμασι, μῆτερ, θτίσαι.

31.—Εἰς τὴν αὔτην

Ἄλλη μὲν κλεινῇ τις ἀνοικείδοιστι πάνοισιν,
ἄλλῃ δ' ἐκ χαριτων ἥδε σπαφροσύνης,
ἄλλῃ δ' εὐτεβίσῃς δρογοῖς καὶ σαρκοῦ ἀνίσαι,
δάκρυσιν, εὐχωλαῖς, χερπὶ πενητοκύμοις·
Νόννα δ' ἐν πάντεσσιν ἀοίδιμος εἰ δε τελευτὴν
τοῦτο θέμις καλέσειν, κατθανεν εὐχομένη.

5

32.—Εἰς τὴν αὔτην

Τέκνουν ἡμῆς θηλῆς, Ἱερὸν θάλοος, ώς ἐπάθησα,
οἰχομαὶ εἰς ζωῆν, Γρηγόρει, οὐρανῆν

¹ A curious allusion of νεκτες Καιρούσεων was at 434

BOOK VIII. 29-32

29.—*On the Same*

YIELD up your place in story, Heracles, Emperotimus, Trophonius and thou unbelieving pride of vainglorious Aristaeus.¹ Ye were mortal and not blessed in your affections; but Nonna the bearer of Christ, the servant of the cross, the despiser of the world, after travelling the path of life with virile spirit, leapt to the vault of heaven, even as she desired, three blessed in having put off the vesture of her body in the temple.

30.—*On the Same*

CALLING on Gregory, mother, thou didst meet us by the flowery fields on our return from a strange country, and didst reach out thy arms to thy dear children, calling ever on Gregory. The blood of the mother boiled for both her sons, but mostly for him whom she had suckled. Therefore have I honoured thee, mother, in so many epigrams.

31.—*On the Same*

ONE woman is famed for her domestic labours, another for grace and comeliness, another for her pious deeds and the pains she inflicts on her body, her tears, her prayers, and her charity; but Nonna is renowned for everything, and, if we may call this death, she died while praying.

32.—*On the Same*

Cult of my paps, holy sprout, Gregory, I go, as I longed, to the heavenly life. Much didst thou toil obscure Pythagorean Philosopher, Trophon or the builder of the Delphian temple, and Aristaeus a Cyrenaean deer.

GREEK ANTHOLOGY

καὶ γὰρ πόλλα ἐμόγησας ἐμὸν κομέων πατέρος τε
γῆρας, οὐ καὶ Χριστοῦ βιβλος ἔχει μογάλη·
ἄλλω, φίλος, τοκεσσοιν ἐφεσπεο, καὶ σε τάχιστα 5
δεξιμεθ' ἡμετέροις φύεσι προφρονήσ

33.—Ἔις τὴν αἰτήν

Ψυχὴ μὲν πτερόεσσα πρὸς οὐρανὸν ἤλυθε Νόννη,
σῶμα δ' ἀρ' ἐκ ὑπού Μάρτυσι παρθέμεθα.
Μάρτυρες, ἄλλ' ὑποδεχθε θύσει μέγα, τὴν πολύμορφον
σιρκα καὶ ὑμετέροις αἷμασιν εσπομένην,
αἷμασιν ὑμετέροισιν, ἵπελ ψυχῶν ολετῆρος 5
δηναιοῖσι πονοις πάρτος ἐπαυσε μεγά.

34.—Ἔις τὴν αἰτήν

Οὐ μόσχων θυσιην σκιοειδεα, οὐδὲ χιμύρρων,
οὐδὲ πρωτατάκων Νονών φιέθηκε δεφ·
ταῦτα κομοτ προτέροισιν, δτ' εἰκόνας η δρ' θαυτὴν
δῶκεν δλην βιότῳ, μαυθανε, καὶ θανάτῳ.

35.—Ἔις τὴν αἰτήν

Εὔχομένη βοοωσα παρ' ἀγνοτικησι τραπεζαῖς
Νοννα λυθῇ φωνὴ δ' εδεβῃ καὶ χειλεα καλι
γηραλέης τί το θαῦμα, θεος θέλειν ὑμητειραν
γλῶσσαν ἐπ' εὐφημο.σι λόγοις κληΐδα βαλεσθαι·
καὶ νῦν οὐρανόθεν μέγ' ἐπευχεσται ἡμερίοισιν. 5

36.—Ἔις τὴν αἰτήν

Εὔχωλαις καὶ πόντον ἔκομισε Νοννα θεουδή
οἰς τεκέσσοι φίλοισι, καὶ ἐκ περατον σιναγειρεν
ἀντολιης δισιος τε, μέγα πλέος, οὐ δοκεουτας,
μητρος δρως· μοῦσόν τε πικρην ἀποεργαθεν ἀνδρός
λισπομένη, τὸ δε θαῦμα, λιπεν βιον ἔνδοθι μηού. 5

BOOK VIII. 32-36

to tend my own and thy father's old age, and all this
is written in the great book of Christ. But follow
thy parents, dear, and we shall soon receive thee
gladly to our splendour.

33.—*On the Same*

The winged soul of Nonna went to heaven, and
from the temple we bore her body to lay it beside
the martyrs. Receive, ye martyrs, this great victim,
her suffering flesh that follows your blood—your
blood I say, for by her long labours she broke the
mighty strength of the destroyer of souls.

34.—*On the Same*

No shadowy¹ sacrifice of calves or goats or first-born
did Nonna offer to God. This the Law enjoined on
men of old, when there were yet types, but learn
that she sacrificed her whole self by her life and by
her death.

35.—*On the Same*

NONNA was released as she was calling aloud in
prayer by the most holy table, there the voice and
the lovely lips of the aged woman were arrested.
Why marvel thereat? God willed to put the lock
on her hymning tongue as it was in the net of
uttering words of happy union, and now from heaven
she prays aloud for mortals.

36.—*On the Same*

God-like Nonna stilled the sea by her prayers for
her dear sons, and their mother's love gathered
them from the extremes of east and west, when they
thought not to return—a great glory to her. And by
her prayers she dispelled her husband's grave illness,
and (what a marvel!) did ended her life in the church.

¹ Which is "a shadow of things to come." (Col. II. 17).

GREEK ANTHOLOGY

37.—Εἰς τὴν αὐτήν

Πολλάκις ἔκ με νύσσων τε καὶ ἀργαλέων ὄρυμαγδῶν,
σεισμῶν τε κρυελῶν, καὶ ἄγρια κυμαίνοντος
οἰδίατος ἔξεσάνωσας, ἐπεὶ θεὸν Ἰλαον εἶχεν·
ἄλλα σάω καὶ νῦν με, πάτερ, μηγαλῆσαι λιτῆσι,
καὶ σύ, τεκόντα, μάκαρια ἐν εὐχαλῆσι θαυμόσα. 6

38.—Εἰς τὴν αὐτήν

Νόνναν ἀπουρπνίσαισιν ἀγαλλομένην φαίσσοι,
καὶ βίζης ἱερῆς πτόρθον ἀσιθαλέα,
Γρηγορίου ἱερῆος ὄμοξυγα, καὶ πραπίδεσσιν
εἴναγκεν τεκέων μητέρα, τύμβῳς ἅχω.

39.—Εἰς τὴν αὐτήν

Ἐνχαί τε στοναχαί τε φίλαι καὶ νύκτες ἀύπνοι,
καὶ νηοῖο πέδον δάκρυσι δευομένου,
σοι, Νόννα ζαθέη, τοίην βιότοιο τελευτὴν
φπασαν, ἐν νηῷ ψῆφοις ἐλεῖν θαυματου.

40.—Εἰς τὴν αὐτήν

Μούνη σοὶ φωνὴ περιλείπετο, Νόννα φαεινή,
πώλθ' ἄμειδες ληνοῖς ἀνθεμένη μεγάλοις,
ἐκ καθαρῆς εραδιης ἀγνὸν θυος· ἀλλ' ἄρα καὶ τὴν
ὑστατίην νηῷ λεῖπες ἀειραμένη.

41.—Εἰς τὴν αὐτήν

Οὐδὲ θάνεν νηοῖο θυάδεος ἔκτοθι Νόννα,
φωνην δὲ προτέρην ἥρπασε Χριστὸς ἄναξ
λιτσομένης· ποθεν γὰρ ἐν εὐχαλῆσι τελέσσαι
τόνδε βιον πάσης ἀγνότερον θυσίης.

BOOK VIII. 37-41

37.—*On the Same*

OFTEN from disease and grave disturbance, and dreadful earthquake, and the wild tossing of the waves hast thou saved me, as God inclined his ear to thee. But save me now, father, by thy prayers of night, and thou, mother, blessed in that thou didst die while praying.

38.—*On the Same*

I AM the tomb which holds Nonna glorying in celestial splendour, the evergreen sapling of a holy root, the wife of the priest Gregory and mother of pious children.

39.—*On the Same*

THY prayers and the groans thou didst love, and sleepless vigils, and the floor of the church beweaved with tears procured for thee, divine Nonna, such an end—to receive the doom of death in church.

40.—*On the Same*

ONLY thy voice was left to thee, shining Nonna, who didst cast in that was thine together into the great wine-vats,¹ a pure offering from a pure heart, but at the end when thou wast taken thou didst leave that too in the church.

41.—*On the Same*

NONNA did not even die outside the incense-breathing church, but Christ took her voice first as she was praying. For she desired to finish in prayer this life purer than any sacrifice.

¹ i.e. churches. The word was so interpreted in the heading to l. 37.

GREEK ANTHOLOGY

42.—Εἰς τὴν αὐτήν

Νόμον' ιερή, σὺ δὲ πάντα θεῷ βιον ἀντείνασα
νοστάτιον ψυχὴν δῶκας ἀγνῆν θυσίην
τῇδε γὰρ εὐχομένη ζωὴν λίπεις· ηδὲ τράπεζα,
μῆτερ ἐμή, τῷ σῷ δῶκε κλέος θαυμάτῳ.

43.—Εἰς τὴν αὐτήν

Τῆσδε πατὴρ μὲν ἐμὸς λίτραις μέγας ἡσε πραπέζης,
μήτηρ δὲ εὐχομένη πάρ ποσὶ λῆξε βίοι,
Γρηγόριος Νομνα τε μεγακλέες· εὐχομένης
τοῖαν ἐμοὶ ζωὴν καὶ τέλος ἀντιάσαι.

44.—Εἰς τὴν αὐτήν

"Πολλά, τράπεζα φίλη, Νόμνης καὶ δάκρυ' ἔδεξα
δέχγυσσο καὶ ψυχήν, τὴν πυμάτην θυσίην."
εἶπε καὶ ἐκ μελέων κεαρ ἐπτάτο· θν δὲ ἄρα μοδιον,
παιδ' ἐπόθει, τακέων τὸν ἔτε λειπόμενον.

45.—Εἰς τὴν αὐτήν

"Ενθα ποτ' εὐχομένης τύσσον μόσι ἐπτάτο Νόμνης,
μέσφ' ὅτε καὶ ψυχὴ ἔσπειτ' ἀειρομένη.
εὐχομένης δε νέκυς ιερῆ παρέκειτο τραπέζη.
γράψατ' ἐπερχομένοις θαῦμα τόδ', εὐσεβέσσα.

46.—Εἰς τὴν αὐτήν

Τίς θάνεν ὡς θάνε Νομνα, παρ' εὐαγγέσσοι τραπέζαις,
τὸν ιερῶν σανίδων χερσὸν ἐφαπτομένη;
τίς λύσαν εὐχομένης Νόμνης τύπου, ὡς ἐπὶ δηρὸν
ἥθελεν ξυθα μένειν καὶ νέκυς εὐσεβέων.

BOOK VIII. 42-46

42.—*On the Same*

Holy Nonna, thou who hadst offered all thy life to God, didst give him thy soul at the end as a pure sacrifice. For here thou didst report this life in prayer, and the altar gave glory, my mother, to thy death.

43.—*On the Same*

My father Gregory was the distinguished servant of this table, and my mother Nonna died in prayer at its feet. I pray to the King that such a life and death may be mine.

44.—*On the Same*

"MANY of Nonna's tears, dear table, didst thou receive, receive now her soul, her last offering," so spake she, and her soul flew from her limbs. One thing alone did she lack, her son, her still surviving child.

45.—*On the Same*

Hence the mind of Nonna in her prayers flew so often on high that at length her son too followed it as it mounted. She felt a corpse even as she prayed at the foot of the holy table. Write this marvel, O holy men, for generations to come.

46.—*On the Same*

Who died as Nonna died by the pure table, touching with her hands the holy planks? Who dissolved the form of Nonna as she was praying? For she wished to tarry long here, pious even when she was a corpse.

GREEK ANTHOLOGY

47.—Εἰς τὴν αὐτήν

Εὐθα ποτ' εὐχομένη Νόνυη θεὸς εἶπεν ἀνοίκειν
“Ιερῆσον”· οὐδὲ δὲ ἐλύθη σώματος ὑσπασίως,
χειρῶν ἀμφοτέρων τῇ μὲν κατέχουσα τράπεζαν,
τῇ δὲ ἔτι λισσομένη “Ιλαβί, Χριστὲ ἄναξ!”

48.—Εἰς τὴν αὐτήν

Τίκης εὐσεβέος γενόμην καὶ σὰρξ ἵεριος,
καὶ μῆτηρ Χριστῷ σῶμα, βίοι, δικερνα,
πάντα ἐκένωστα φέρουσα· τὸ δὲ ἔσχατον, ἔνθεν δέρθη
μηφῶ γηραλέον Νονια λιποῦσα δέματα.

49.—Εἰς τὴν αὐτήν

Πλοτις Ἐνδόχ μετέθηκε καὶ Ἡλίαν, οὐ δὲ γυναιξὶ^ν
μητέρῳ δμῆνι πρώτην οἴδε τριπέτα τόδε,
ἔνθεν ἀναιμάκτοισιν ὅμοι θυέσσιν δέρθη
εἰστε λισσομένη σώματι Νονια φίλη.

50.—Εἰς τὴν αὐτήν

Οὐ νόσος, οὐδέ σε γῆρας ὁμοίουν, οὐ σὲ γ' ἀνίη,
καίπερ γηραλέου, μῆτερ δμή, δίμασεν
ἄλλ' ἀτρωτος, ἀκαμπτος ἀγνοῦς ὑπὸ ποσαὶ τραπέζης,
εὐχομένη Χριστῷ, Νονι', ἀπέδωκας ὅπα

51.—Εἰς τὴν αὐτήν

Δῶκε θεῷ θυσίην Ἀβραὰμ πάιν, οὐδὲ δὲ θύγατρα
κλεινὸς Ἰεφθίε, ἀμφότεροι μεγαλην'
μῆτερ ἔμη, σὺ δὲ ἔδωκας ἀγνὸν βίου, ὑστάτιον δὲ
ψυχῆν, εὐχωλῆς, Νόνια, φίλου σφάγεον.

BOOK VIII. 47-51

47.—*On the Same*

HERE once God said from on high to Nonna as she was praying "Come," and gladly she was released from her body, holding the table with one hand and with the other praying "Lord Christ, have mercy upon us."

48.—*On the Same*

SPRUNG from a pious root I was the flesh¹ of and the mother of a priest. To Christ I brought it my body, my life, my tens, emptying out my all; and last of all here in the church I Nonna was taken up, leaving my aged body.

49.—*On the Same*

FATH translated Enoch and Elias, but among women my mother first of all; the table knows this, whence dear Nonna still praying in the body was taken up together with the bloodless Sacrifice.

50.—*On the Same*

NEITHER sickness nor age, the common lot of all, nor grief subdued thee, my mother, old though thou wast, but unwounded, unmet, at the holy feet of the altar, in the act of praying, thou didst render up thy voice to Christ.

51.—*On the Same*

ABRAHAM gave his son a sacrifice to God, and renowned Jephtha his daughter, a great sacrifice in each case, but thou, my mother, didst give thy holy life and finally thy soul, the dear victim of thy prayer

¹ i.e. wife.

GREEK ANTHOLOGY

52.—Εἰς τὴν αὐτήν

Σάρρα φίλη, πῶς τὸν σὸν Ἰσαὰκ λίπεις, η̄ ποθέουσα
 τῶν Ἀβραὰμ κολπῶν ὡς τυχός ἀντιώσαι,
 Νόννα, Γρηγορίοιο θεόφρονος, η̄ μέγα θαύμα
 μηδὲ θανεῖν ἐπῶν ἔκτοθι καὶ θυεσσι.

38.—Εἰς τὴν αὐτήν

Μάρτυρες, οἱήκ, τε μέγοις γε μὲν οὕτι χαρεῖσιν
 Νοννα φίλη, γυπτῷ κύμφαδιῳ πολέμορ·
 τοῦνεκα καὶ τοῖης ἡύρσαν βιώσαι τελευτῆς,
 εὐχῆς καὶ ζωῆς ἐν τέλος εὐραμένη.

53.—Εἰς τὴν αὐτήν

Ἡ Τριάς ήν ποθέεσκες, δμοι σέλας ἐν τε σέβαστια,
 ἐκ ηνοῦ μεγάλου σε πρὸς οὐρανὸν ἥρπασε, Νοννα,
 εὐχομένη· ζωῆς δὲ τέλος καθαρώτερον εὑρει.
 οὔποτε χελεα μίξας ἀκαγνοιει χελεσιν ἀγνά,
 οὐδὲ ἀδέψ παλάμη καθάρραν χέρα μεχρις ἐδωδῆ,
 μῆτερ ἐμή· μισθός δι ληπεῖν θισιν ἐν θυέσσιν. 5

54.—Εἰς τὴν αὐτήν

Ἄγγελος αὐγλήειτ σε φαμνυταρος ἥρπασε, Νόννα,
 θυθα ποτ' εὐχομένην, καθάρην μελέεσσι νόφ τε·
 καὶ τα μὲν ἥρπασε σειο, τὸ δ' ενθάδε κάλλιπε νηφ.

55.—Εἰς τὴν αὐτήν

Νηδε δδ' (οὐ γάρ οἶην Νονναν θέμις ηεν ἐρύξαι),
 ψυχῆς οἰχομένης, μοῦνον ἐπέσχε δεμας,
 ὡς πάλιν ἐγραμένη καθαρωτερον θυθεν ἀερθῆ,
 σώματι τῷ μογερῷ δοξαν ἐφεσσομένη.

BOOK VIII. 52-55

52.—*On the Same*

Dear Sarah, how didst thou leave thy Isaac? Was it, Nonna, that thou didst desire to come as quickly as might be to the bosom of Abraham, of pious Gregory?¹ Verily a great marvel was it that thou didst not even die outside the temple and the incense.

53.—*On the Same*

Favour us, ye martyrs! Dear Nonna was not inferior to you in the pains she suffered in secret nor open war. Therefore she met with such an end, finishing at once her prayer and her life.

53.—*On the Same*

To the Trinity for which thou didst long, one light and one majesty, carried thee off, Nonna, from the great church to heaven, and a priser end was thine than the common one. Never, my mother, didst thou join thy pure lips to impure ones, nor thy clean hand to a godless one so far as to join in meals with the heathen. Thou wast rewarded by dying at the place of sacrifice.

54.—*On the Same*

An angel of dazzling lightness carried thee off, Nonna, whilst thou wert praying here, pure in body and spirit. Part of thee he carried off and part he left in the temple.

55.—*On the Same*

This temple (it was not allowed to keep the whole of Nonna) only retained her body when her soul departed, so that awaking again she may be taken up on high more purely, her suffering body clothed in glory.

¹ By Sarah he means Nonna, by Abraham his father, by Isaac himself.

GREEK ANTHOLOGY

56.—Εἰς τὴν αὐτήν

Ἄλλοις μὲν Νόνυης τις ἀγνῶν ἐσθλοῦσιν ἔριξοι,
εὐχωλῆις δὲ μέτροισιν ἐριζέμεν οὐ θέμις ἀστιν
τέκμαρ καὶ βιότοιο τέλος λιτῆσι λυθεντος.

57.—Εἰς τὴν αὐτήν

Ω στοναχῶν δακρύων τε καὶ ἐνυγχίων μελεδώνωσ-
δ Νόνυης ζαθένης τετρυμένα γυῖα πόνοισι
ποθ' ποτ' δὴν, νηὸς μόχθων λύσε γῆρας ἄκαμπτου.

58.—Εἰς τὴν αὐτήν

- α. Νόνυη Φιλατίου. β. Καὶ ποῦ θάνε; α. Τῷδ'
ἐντι υηφ.
β Καὶ πῶς, α. Εὐχομένη. β. Πηνίκα; α. Γηραλη.
β. Ω καλοῦ βιότοιο καὶ εὐαγγεος θανάτοιο.

59.—Εἰς τὴν αὐτήν

Αρματι μὲν πυρόεντι πρὸς οὐρανον 'Ιλίας ἥλθοι
Νόιναν δ' εὐχομένην πνεῦμ' ὑπέδεκτο μέγα.

60.—Εἰς τὴν αὐτήν

Ἐνθάδε Νύννα φίλη κοιμήσατο τὸν βαθὺν ὅπνον,
Πλαος ἐσπομένη φέ πόσι Γρηγορίῳ.

61. <Εἰς τὴν αὐτήν>

Τάρβος ὁμοῦ καὶ χάρμα πρὸς οὐρανὸν ἔνθεν ἀέρθη
εὐχῆς ἐκ μεσάτης Νοννα λυποῦσα βλον.

BOOK VIII. 56-61

56.—*On the Same*

ANOTHER of the saints might vie with the other good works of Norma, let it be allowed to none to vie with the extent of her prayers. The end of her life which came while she was praying testifies to this.

57.—*On the Same*

O moans and tears and cares of the night, O limbs of holy Norma worn with toil! Her unbent slumber was released from trouble by that temple in which she was.

58.—*On the Name*

A. "NONNA the daughter of Philitius." B. "And where died she?" A. "In this church." B. "And how?" A. "Praying." B. "Where?" A. "In old age." B. "O excellent life and pious death!"

59.—*On the Name*

Elias went to heaven in a fiery chariot, and the Great Spirit took to itself Norma while she was praying.

60.—*On the Name*

Here dear Norma fell into the deep sleep, following gladly her husband Gregory.

61.—*On the Name*

Terror and joy together. Hence in the middle of her prayers Norma quitted this life and was taken up to heaven.

GREEK ANTHOLOGY

62. <Εἰς τὴν αὐτῆν>

Εὐχῆς καὶ βιότου Νόνη τέλος· ή δὲ τράπεζα
μάρτυς ἀφ' οἵς ἡρθη ἅπνοις ἔξαπίσης.

63.—Εἰς τὴν αὐτήν

Νόνης θρασού εἰμὶ σαόφρονος, ή ρα πύλησιν
θέχριμψ' οὐραναις, πρὸν βιότοιο λυθῇ

64. <Εἰς τὴν αὐτήν>

Δακρύετε θυητούς, θιητῶν γένος· εἰ δέ τις οὕτως
ώς Νόν' εὐχομένη κάτθανεν, οὐ δακρύω.

65.—Εἰς τὴν αὐτήν

Νόνης ἀξόμενος μηνὸν βίου, ἀξεο μᾶλλον
καὶ τέλος· ἐν υηῷ κάτθανεν εὐχομένη.

66. <Εἰς τὴν αὐτήν>

Ἐνθα ποτ' εὐχομένη πρηνῆς θάνατον φιεινή·
υῦν δ' ἀρ' ἐν εὔσεβεων λισσεται ισταμένη.

67.—Εἰς τὴν αὐτήν

Στήλη σοι θανάτου μελιηδέος ήδε τράπεζα,
Νόνη, παρ' ή λύθης εὐχομένη πύματα.

67a. <Εἰς τὴν αὐτήν>

Μικρὸν ἔτι ψυχῆς ην τὸ πνέον· ἀλλ' ἀρα καὶ τὸ
Νόνη ἀπέδωκε θεῷ ἔνθα ποτ' εὐχομένη.

BOOK VIII. 62-67B

62.—*On the Same*

THESE was one end to Nonna's life and prayer.
The table from whence she was of a sudden taken
lifeless testifies to it.

63.—*On the Same*

I AM the tomb of chaste Nonna, who approached
the gates of Heaven even while yet alive.

64.—*On the Same*

YE mortals, weep for mortals, but for one who, like
Nonna, died in prayer, I weep not.

65.—*On the Same*

HAVING Nonna's pure life, revere even more her
death. She died in the church while praying.

66.—*On the Same*

HERE bright Nonna while praying fell prone in
death, but now she stands and prays in the bema of
the bœuf.

67.—*On the Same*

This table is the monument of thy sweet death,
Nonna, the table by which, while praying thy last,
thou didst die.

67B.—*On the Same*

ONLY a little breath had her soul left, but that
Nonna, praying here, rendered up to God.

GREEK ANTHOLOGY

68.—Εἰς τὴν αὐτήν

Πέμψατε ἐκ υηοῦ θεοειδέα Νόνναν ἀπαντες,
πρέσβειραν μεγάλην πέμψατ' ὑειρομένην.

69. <Εἰς τὴν αὐτήν>

"Ἐκ με θεδε καθαροῦ πρὸς οὐρανὸν ἡρπαστε υηοῦ
Νόνναν, ἀπενγομένην οὐρανίαις πελμασαι.

70.—Εἰς τὴν αὐτήν

Νόνν' ἀπανισταμένη υηοῦ μεγάλου τόδι¹ δίειπε·
"Τῶν πολλῶν καμάτων μείζονα μισθὸν δχω."

71. <Εἰς τὴν αὐτήν>

Νόννα φίλης εὐχῆς ιερῆιον ἐνθάδε κεῖται·
Νόννα ποτ' εὐχομένη τῇδι² δίειθη βιοτον.

72.—Εἰς τὴν αὐτήν

"Ευθα ποτ'³ εὐχομένη ψυχὴ δεμας δίλιπτε Νόννης·
ἴστεν ἀνηρθῆ Νόννα λιποῦσα δεμας.

73.—Εἰς τὴν αὐτήν

Ἐκ υηοῦ μεγάλου θύος μέγα Νόνν' ἀπανέστη·
υηῷ Νόνν' ἀλύθῃ· χαιρετε, εὐσεβέες.

74. <Εἰς τὴν αὐτήν>

"Ηδε τράπεζα θεῷ θεοειδέα Νόνναν ἔπειψεν,

BOOK VIII. 68-74

68.—*On the Same*

Escort divine Nonna from the church, all ye people,
escort the grand old woman raised on high.

69.—*On the Same*

God from his pure temple took to heaven Nonna
eager to join the heavenly ones.

70.—*On the Same*

NONNA rising from the great church said "I have a
reward greater than all my many labours."

71.—*On the Same*

Here lies Nonna, victim of a pure prayer. Here
Nonna while praying was released from life.

72.—*On the Same*

Here Nonna's soul left her body while she was
praying. Hence Nonna leaving her body was taken
up.

73.—*On the Same*

NONNA rose, a great sacrifice, from the great
church. In the church Nonna died. Rejoice all ye
pious.

¹⁴ 74.—*On the Same*

This altar sent God-like Nonna to God.

GREEK ANTHOLOGY

75.—Εύχη παρὰ τῶν γονέων εἰς τὸν βέγαν Γρηγορίον
 Εἴη σοι βίος ἀσθλὸς ἐπ' εὐλογίησιν ἀπάσαις
 ὄσσαις τοκετών οἵστι γηρακομοις
 καὶ κουφῆς βιοτοῦ τυχεῖν ὅστις τε τελευτῆς,
 οἵης ἡμετέρῳ γήρας δώκει ἀναξ,
 ιῆθεων λογιών το μέγα κριτος, τοδί' ἱερήων,
 καὶ πολιτῆς σκιτῶν, Γρηγορί', ἡμετέρης.

76.—Παρὰ τῶν γονέων

'Ασπάσιοι χθόνα τηνδε φίλαιε ὑπὸ χαιρεστι παιδὸς
 ἁστάμεθ' εὐσεβέστος Γρηγορίου τοκετῷ'
 δε καὶ γήρας ἔθηκεν ἐοῖς μοχθοῖσιν ἀλαφρὸν
 ἡμέτερον, καὶ νῦν ἀμφιέπει θυσίαις
 διπτυχες γηρακομῶν καματῶν, μέγα φέρτατε παῖδουν
 Γρηγορί', εὐαγγεῖτε Μαρτυρί παρθεμανος
 σοὺς τοκέας μαθός δε μέγαν πατέρον ἀλαον εἶναι,
 πιειματικῶν τε τυχεῖν εὐσεβέων τεκτῶν.

77.—Εἰς τὸν τάντων αὐτῶν τάφον

Λᾶας δὲ μὲν γενέτην τε καὶ νίκα κυδίζεντας
 κευθὼ Γρηγορίους, εἰς λεθοῖς ἵσα φαη,
 ἀμφοτέρους ἱερίας ὁ δὲ εὐπατρεῖαν ἔδεγμην
 Νομαν σὸν μηγάλῳ νίτι Καισαρίου
 τῶς ἐδιστάτο ταφοντε τε καὶ νίκας· η δέ πορείη,
 πάντες ἀνώ· ζωῆς εἰς ποθος οὐρανιῆς.

78.—Τίς πρῶτος καὶ τίς μετέπειτα ἀπῆρε

Πρῶτος Καισάριος ἔνυδον ἄχος· αὐτὰρ ἔπειτα
 Γοργόνιον, μετέπειτα πατέρο φίλο· οὐ μετὰ δηρὸν
 μῆτηρ· ὡλυπρῇ παλαιμῆ καὶ γράμματα λυπρὸ
 Γρηγορίου· γράψω καὶ ἔμοι μόρον ὑστατίου περ.

BOOK VIII. 75-78

75.—*Prayer of his Parents for Gregory the Great*

GREGORY, great champion of the learned youth and of the priesthood, staff of our grey years, may thy life be happy and enjoy all the blessings which fall to sons who tend their parents' old age and mayst thou meet with an easy and holy end, even as the Lord gave to our many years.

76.—*Similar*

By the dear hands of our son, the pious Gregory, we are clothed in this welcome earth. He it was nato who lightened our old age by his toil, and now tends us with sacrifice. Gregory, best of sons, repose from thy labour of tending our old age, now that thou hast laid thy pious parents aside the martyrs. Thy reward is to be thyself a great and kind father and to have pious spiritual children.

77.—*On the tomb of all of them*

ONE stone encloses the renowned Gregorians, father and son, two equal lights, both of them priests, the other received noble Nonna with her great son Caesarius. So they separated their tombs and sons, but the journey of all is on high; one desire of eternal life fills all.

78.—*Who first and who last departed this life*

First died Caesarius, a grief to all, next Gorgonius, then their beloved father and not long after their mother. O mournful hand and mourner, writing of Gregory! But I will write my own death also, although I am the last to die.

GREEK ANTHOLOGY

79.—Ἐις ἀντόν

Πρῶτα μὲν εὐξαμένη με θεος πόρε μητρὶ φαεινῆ·
δευτερον, ἐκ μητρὸς δῶρον ἔδεκτα φίλον
τὸ τρίτον αὖ, θυήσκοντά μ' ἄγνη ἐσιωσε τράπεζα·
τέττρατον, ἀμφήηη μῦθον δῶκε λόγος·
πέμπτον, Παρθενίη με φίλοις πρασπτύξατ' ἀνείραις· 5
ἕκτον, Βασιλιῷ σύμπνοσα ἵρᾳ φέρον
Ιθδομαιν, ἐκ βυθιῶν με φερέσθιος ἥρτασε κύλπων·
δύδον εῦ νούσοις ἔξεκαθηρα χέρας·
εἶνατον ὄπλοτέρῃ Τριάδι τριαγον, ὡ ἄνα, Ἐώμη
βεβληματ δέκατον λύεσιν ηδὲ φίλοις. 10

80.—Ἐις ἀντόν

Ἐλλὰς δική, νεοτης τε φίλη, καὶ δσσα πεπάσμην,
καὶ δέμας, φε Χριστῷ εἰχατε προφρονέωε.
εὶ δ' ἱερὰ φίλον με θεφ θέτο μητερος εὐχῇ
καὶ πατρὸς παλάμη, τίς φθονος ἀλλά, μάκαρ,
σοῖς με, Χριστέ, χοροῖσι δέχου, καὶ κῦδος ὄπαξοι 5
νίσι Γρηγορίου σφ λάτρι Γρηγορίρ.

81.—Ἐπὶ τῷ Ιδίῳ τυφῷ

Γρηγορίου Νόννη τε φίλον τέκος ἐνθιδε κεῖται
τῇσι ιερῇ Τριάδος Γρηγορίων θεράπων,
καὶ σοφιη σοφιης δεδραγμένος, ηθεος τε
ολον πλοῦτον δχων ἐλπιδ' ἐποιραντη.

82.—Ἐις ἀντόν

Τυτθὸν ἔτι ξώσκετε φτὶ χθονί, πάντα δὲ Χριστῷ
δώκας ἐκῶν, σὺν τοῖς καὶ πτεροεντα λόγον·
ρῦν δ' ἱερῆα μεγαν σι καὶ οὐρανοῖο χορευης
οὐρανὸς φυτός δχει, κύδιμε Γρηγορία.

BOOK VIII. 79-82

79.—*On Himself*

Firstly God gave me to my glorious mother in answer to her prayers, secondly, He received me a welcome gift from her, thirdly, the holy table saved me from death fourthly, the Word gave me two-edged speech,¹ fifthly, Virginity enfolded me in her dear dreams; sixthly, I entered the priesthood in union with Basil, seventhly, my father saved me from the deep; eighthly, I cleansed well my hands by disease (*sic*), ninthly, I brought the doctrine of the Trinity, O my Lord, to New Rome;² tenthly, I was smitten by stones and by friends (*sic*).

80.—*On Himself*

My Greece, my dear youth, my possessions, my body, how gladly ye yielded to Christ. If my mother's vow and my father's hand made me a priest acceptable to God, why grudge me then? Blessed Christ receive me in thy choirs and give glory to thy servant Gregory son of Gregory.

81.—*On his own Tomb*

Heark lies Gregory, the dear child of Gregory and Nonna, the servant of the Holy Trinity, who grasped wisdom by wisdom and as a youth had no riches but the hope of heaven.

82.—*On Himself*

A short time didst thou dwell on earth, but didst freely give all to Christ, the winged word too. But now, glorious Gregory, heaven holds thee a high priest in the celestial court.

¹ i.e. sacred and profane.

² Constantinople.

GREEK ANTHOLOGY

83.—Ἐτι ταυτόν

Ἐκ με βρέφους ἐκάλεσσε θεὸς υψήσισιν δινείροις·
ἥλυθον ἐδιστάσθη πείρατα, συρκα λόγῳ
ῆγμισα καὶ κραδιην· κυσμαν φλογα γυμνός ἀλυξας,
ἔστην σὺν Ἀράν Γρηγοριφ γενέτηρ.

84.—Ἐτι ταυτόν

Πατρὸς ἄγα ζαθέοιο καὶ οῦνορα καὶ θρόνου ἔσχον,
καὶ ταφον ἀλλα, φίλοι, μνωεο Ἱρηγορόιον,
Γρηγορόιον, τὸν μητρὸν θεοσδότον ὥπασε Χριστὸς
φύσμασιν ἀνυψίοιε, δῶκε δὲ ἐρον σοφίης.

85.—Ἐτι Καισάριον τὸν ταυτὸν ἀδειλφόν
Σχέτλιος ἐστιν ὁ τύμβος. ἔγωγε μὲν οὕποτος δώλπειν,
διὰ βα κατακρύψει τοὺς πυμάτους προτέρουν
αὐτὰρ δὲ Καισάριον, δρικυδέα νία τοκηῶν,
τῶν προτέρων προτερον δεξατο· ποια δίκη;

86.—Ἐτι τὸν αὐτὸν

Οὐκ ἔσθ' ὁ τύμβος αἴτιος· μὴ λοιδόρει.
φθόνου τόδε ἐστιν ἔργον· πῶς δὲ γίνεγκεν ἀν
υέσι γερόντων εἰσορῶν σοφώτερον;

86.—Ἐτι τὸν αὐτὸν

Γρηγόρε, θυητῶν μὲν ὑπείροχον δλλαχες νία
καλλεῖ καὶ σοφίη, καὶ βασιλῆι φίλον
κρεισσονα δὲ οὐκέτι παμπαν ἀπηλεγέος θανάτοιο.
ἢ μὴν φιόμην· ἀλλὰ τί φησι τάφος,
“Τέτλαθι· Καισάριος μὲν ἀπέφθιτο· ἀλλὰ μέγιστον δὲ
νίεος εὐχον ἔχει, μίεος αὐτὸν φίλον.”

BOOK VIII. 83-86

83.—*On Himself*

God called me by dreams of the night from my childhood. I reached the limits of wisdom, I sanctified my flesh and heart by reason. Once I escaped from the fire of the world and stood with Aaron my father Gregory.

84.—*On Himself*

Mine were the name, the throne, and the tomb of my holy father; but, friend, remember Gregory, whom Christ granted,¹ a gift from God in visions of the night to his mother, and to whom He gave the love of wisdom.

85.—*On Cæsarius his Brother*

The tomb is wicked. Never did I believe that it would cover the last first. But it received Cæsarius, his parents' distinguished son, before his elders. What justice!

85a.—*On the Same*

It is not the tomb's fault. Rebuke it not. This is the work of envy. How could envy have supported seeing a young man wiser than the old.

86.—*On the Same*

Gregory, thou hadst a son, most excellent among mortals in beauty and wisdom and beloved by the Emperor, yet not stronger than ruthless death. I deemed it might be so indeed, but what saith the tomb? "Bear it. Cæsarius is dead, but instead of your dear son you have great glory of his memory."

¹ i.e. promised.

GREEK ANTHOLOGY

87.—Εἰς τὸν γανέα τοῦ μεγάλου Γρηγορίου καὶ
Καισαρίου

“Οριστεῖς τάφον ἡμεν, δτ' ἐνθάδε τοῦτον ἔθηκαν
λᾶν ἄφ' ἡμετέρω φῆραι λαοτόμοι
Ἄλλ' ἡμῖν μὲν ἔθηκαν· ἔχει δέ μιν οὐ κατὰ κόσμον
Καισάριος, τεκέων ἡμετέρων πύματας.
Ἐτλημεν πανάποτμα, τέκος, τέκος· ἀλλὰ τάχιστα
δεξαι δι νιμέτερον τύμβου ἀπειγομένους.

88.—Εἰς τὸν αὐτὸν Καισαρίου

Τόνδε λιθον τοκεες μὲν ἐὸν τάφον ἀστησαντο,
Διπόμενοι ζωῆς μοῖραν ἔχειν διλέγην.
Καισαρίφ δι υἱῆς πικρὴν χάριν οὐκ ἀθέλοντες
δῶκαν, ὅτεν πρότερος τοῦδε λύθη βιβτου.

89.—Εἰς τὸν αὐτόν

Γῆρας διδυνεν διήθυνεν ἐπὶ χθονί· ἀντὶ δὲ πατρὸς
λᾶν ἔχεις, τεκέων φίλτατε, Καισάρια.
τίς νόμος; οία δικη, θυητῶν ἄνα, πῶς τόδ' ἔμενσας;
Δι μακροῦ βιβτου, Δι ταχέος θανάτου.

90.—Εἰς τὸν αὐτόν

Οὐκ ἄγαμ’, οὐκ ἄγαμαι δώρον τόδε· τύμβον δέξει
μοῖνον ἄφ’ ἡμετέρων, Καισαρία, κτεάνων,
γηραλέων τοκέων πικρὸν λίθον· ὁ φθονος οὗτος
ἡθολαν. Δι ζωῆς πήμασι μακροτέρης.

BOOK VIII. 87-90

87.—*On the Parents of Gregory and Caesarius*

We were ripe for the tomb, when the stone-cutters laid this stone here for our old age. But they laid it for us, and Caesarius, the last of our children, occupies it, not as was meet. My child, my child, we have suffered the greatest of misfortunes, but as soon as may be receive in thy tomb us who hasten to depart.

88.—*On Caesarius*

This stone was erected to be their own sepulchre by the parents who expected that they had but a small portion of life over, but against their will they did a sad favour to their son Caesarius, since he departed this life before them.

89.—*On the Sons*

My old age lingered long on earth, and thou dearest of sons, Caesarius, occupiest the stone tomb in thy father's place. What now is this, what justice? Lord of mortals, how dost thou consent thereto? O long life, O early death!

90.—*On the Sons*

I do not esteem, I do not esteem this gift. Of all my possessions, Caesarius, thou hast got but a tomb, the melancholy stone tomb of thy old parents. Thus did envy will. O for our life rendered longer by sorrows!

GREEK ANTHOLOGY

91.—Εἰς τὸν αὐτόν

Πᾶσαν δῆτι σοφίη λεπτῆς φρευδεῖ ἐν μερόπεσσω
άμφι γεωμετρίην καὶ θέσιν οὐρανίων,
καὶ λογικῆς τέχνης τὰ παλαιόματα, γραμματικῆν τε
ἥδ' ἵητορίην, βῆτορικῆς τε μένος,
Καισάριος πτερόσωντε νοφεῖ μοῦνος καταμάρψας, 5
αἰαῖ πᾶσιν ὅμῶς εἶναι κόνις ἐστ' ὀλίγη.

92.—Εἰς τὸν αὐτόν

Πάντα καστυριήτοισιν ἔσις λίπει· ἀντὶ δὲ πάντων
τύμβου ἔχεις ὄληγον, κύδιμε Καισάριε·
ἢ δὲ γεωμετρίη τε, καὶ ἀστέρες ἐν θέσιν ἀγνως,
ἢ τ' ἵητορή οὐδενὶ ἀκος θανάτου.

93.—Εἰς τὸν αὐτόν

Κάλλιμον ἐκ πατρίης σὲ μογακλέα τηλόθ' ἀντα,
ἄκρα φέροντα πασης, Καισάριε, σοφίης,
πέμψαντες βασιλῆι τὸν ἔξοχον ἵητήρων,
φεῦ, κόνις ἐκ Βιθυνῶν δεξάμεθ' αὖ σε πέδου.

94.—Εἰς τὸν αὐτόν

Σεισμῶν μὲν κρυερῶν ἔφυγες στονόεσσαν ἀπειλήν,
ἥνικα Νικαίης ἀστυ μίγη δαπέδῳ·
νούσῳ δ' ἀργαλέῃ καὶ τὴν λίπει· ὁ νεότητος
σωφρονος, φορεῖς σοφίης, κάλλιμε Καισάριε.

95.—Εἰς τὸν αὐτόν

Γρηγορίου Νόβινης το θεούδεος υἱα φέριστον
τύμβος δδ' εὐγειέτην Καισάριον κατέχω,
ἔξοχον ἐν λογιοισιν, ὑπεροχον ἐν βασιλῆοις,
ἀπτεροπήν γαῖης πείραστι λαμπομένην.

BOOK VIII. 91-95

91.—*On the Same*

CAESARIUS, who alone by his winged mind grasped the whole wisdom of man's subtle thought concerning geometry and the position of the heavenly bodies, and also the farts of the art of Logic, and Grammar too and Medicine and powerful Rhetoric, is now, alas! like all the rest, a handful of dust.

92.—*On the Name*

Thou didst leave all to thy brothers, noble Caesarius, and in place of all thou met a little tomb. Geometry and the Stars whose positions thou knewest, and Medicine were no cure for death.

93.—*On the Same*

BEAUTIFUL Caesarius, widely famous, who hadst attained to the height of all wisdom, we sent thee, the first of physicians from thy country to the King, but received only thy ashes back from the Bithynian land.

94.—*On the Name*

Thou escapedst the roaring menace of the cruel earthquake when Nisene was levelled with the ground, and didst perish by painful disease. O for thy chaste youth, and thy wisdom, lovely Caesarius!

95.—*On the Name*

This tomb holds not a Caesarius, the best son of Gregory and divine Norma. He was excellent among the learned and of highest station at Court, flashing like lightning to the ends of the earth.

GREEK ANTHOLOGY

96.—Εἰς τὸν αὐτόν

Καισαρίου φθιμένου κατήφησαν βασιλῆος
αὐλαί, Καππαδόκας δ' ὑμυσσαν ἔξαπίνης·
καὶ καλὸν εἴ τι λέλειπτο μετ' ἀνθρωποισιν δλωλεν,
οἱ δὲ λογοι συγῆς ἀμφεβάλοντο μέφος.

97.—Εἰς τὸν αὐτὸν

Εἴ τινα δένδρον θύηκε γέος, καὶ εἴ τινα πέτριη,
εἴ τις καὶ πηγὴ ρεῦσσεν δδυρομένη,
πέτραι καὶ ποταμοὶ καὶ δενδρεα λυτρὰ πέλοισθε,
πάντες Καισαριψ γείτονες ιδέ φίλοις.
Καισάριος πάντεσσι τετιμένος, αὐχος δινάκτων,
(αἰαῖ τῶν ἀχέων) ἥλυθεν εις ἀΐδην. 5

98.—Εἰς τὸν αὐτόν

Χειρ τάδε Γρηγορίοιο· κάσιν ποθέων τὸν ἄριστον,
κηρύσσω θυητοῦν τὸνδε βίου στυγέειν.
Καισαρίψ τίς κάλλος ὁμοίος, ἢ τις ἀπαντών
τόσσος ἐδὺν τοσσης εἴλε κλέος σοφίης,
οὕτις ἐπιχθονίους ἀλλ' ἐπτατο δικ βιότοιο
ώς ρόδον ἐξ ἀνθέων, ώς δρύσος ἐκ πετάλων. 5

99.—Εἰς τὸν αὐτόν

Γείτονες εὐμενέοιτε καὶ δὲ κόλποισι δέχοισθε,
Μάρτυρες, ὑμετέροις αἷμα τὸ Γρηγορίου,
Γρηγορίου Νόμνης τε μεγακλέος, εὐτεθεη τε
καὶ τύμβοις ἱεροῖς εἰς δὲ ἀγειρομένους

BOOK VIII. 96-99

96.—*On the Same*

When Caesarius died the Emperor's court was dejected and all Cappadocia bent her head straightway. If aught of good was left among men, it is gone, and learning is clouded in silence.

97.—*On the Same*

If mourning made any one into a tree or a stone, if any spring ever flowed as the result of lament,¹ all Caesarius' friends and neighbours should be stones, rivers and mournful trees. Caesarius, honoured by all, the vaunt of princes (thus for our grief!) is gone to Hades.

98.—*On the Same*

This is the hand of Gregory. Regretting my best of brothers, I proclaim to mortals to hate this life Who was like Caesarius in beauty, or who was so great and so celebrated for wisdom? None among mortals, but he took wing from life, like a rose from the flowers, like dew from the leaves.

99.—*On the Same*

Ye neighbour martyrs, be kind and receive in your bosom the blood² of Gregory, of Gregory and famous Nonna, gathered together by their piety in this holy tomb.

¹ The allusions are to Nisus, to the daughters of Phaethon and to Byblis. ² Presumably the oblation.

GREEK ANTHOLOGY

100.—Εἰς τὸν αὐτὸν καὶ εἰς Φιλάγριον
Κλῦθι, Ἀλεξανδρεῖα Φιλάγριος ὄλεσσε μορφὴν
τῆς λογικῆς ψυχῆς οὕτε χερευοτέρην.
Καισάριον δὲ νεόν φθονος ἥρπασεν· οὕποτε τοῖα
πέμψεις εὐέπποιες ἀνθεῖα Καππαδόκαις.

101.—Εἰς Γοργόνιον τὴν Ἰεντοῦ ἀδελφήν
Γρηγορίου Νάνιτη τε φίλον τέκος ἐνθάδε κείματι
Γοργονίου, ζωῆς μυστεῖς ἀπαυρανίης.

102.—Εἰς Γοργόνιον
Οὐδενὶ Γοργόνιον γαῖῃ λίπει, δοτέα μοῦνα·
πάντα δὲ θηκεῖ ἀνώ, Μάρτυρες ἀθλοφόροι,

103.—Εἰς τὴν αὐτήν καὶ εἰς Ἀλύπιον τὸν αὐτής ἀνδρα
Κτήσιν ἔχη σάρκας τε καὶ δοτέα πάντα' ἀναθεῖσα
Γοργόνιον Χριστῷ, μοῖνον ἀφῆκε πόσιν·
οὐ μάν σύδε πόσιν δηρδὸν χρονον· ἀλλ' ἅρα καὶ τὸν
ἥρπασεν ἔξαπινης κύδιμον Ἀλυπίον.
Δλῆται δὲ βιστητης ἀλόχου ποστε· τοῖς δὲ λοεστροῖς
λύματ' ἀπωσιμενοις ξῆτε παλιγγενεῖτε. 5

104.—Ἐπιτάφιον τίτλον Μαρτινιανόν
Εἴ τις Τάνταλός ἐστιν δι' ὑδασιν αδος ἀπιστοις,
εἴ τις υπέρ κεφαλῆς πέτρος αελ φοβέων,
δαπτομενον τ' ὄρνισιν ἀγύραον ἥπαρ ἀλιτροῦ,
καὶ πυροειτ ποταμος, καὶ ζοφος αθλατος,
ταρταρος τε μυχοι καὶ δαίμονες ἀγριοθυμοι,
ἀλλαι τε φθιμενοιν τιστες εἰν ἀδε·
δοτεις Μαρτινιανὸν ἀγακλέα δηλήσαιτο
τύμβοιν ἀνοχλεῖσαν, δείματα πάντα φέροις. 6

100.—*On the Same and Philagrius*

Listen, Alexandria, Philagrius has lost his beauty, a beauty not inferior to his rational soul, and envy hath carried off Caesarius yet in his youth. Never again shalt thou send such flowers to Cappadocia, the land of beautiful aresses.

101.—*On his Sister Gorgonum*

Hence I lie Gorgonion the dear child of Gregory and Nema, a partaker in the mysteries of life eternal.

102.—*On the Same*

Ye triumphant martyrs, Gorgonion left no right but her bones on earth. She dedicated all on high.

103.—*On the Same and her Husband Alypius*

Gorgonion having dedicated to Christ her possessions, her flesh, her bones, and everything, left her husband alone, yet not for long, but Christ carried off suddenly glorious Alypius too. Happy husband of a most happy wife, ye live born again, having washed off all filth in the baptismal bath.

104.—*On Martinianus*

If there be any Truthus dry-throated in the deceitful waters, if any rock above his head ever frightening him, if any imperishable liver of a summer that is a feast for birds, if there be a fiery river and eternal darkness and depths of Tartarus and savage devions, and other punishments of the dead in Hades, may whoever injures renowned Martinianus by disturbing his tomb, suffer every terror.

GREEK ANTHOLOGY

105.—Κατὰ τυμβωρύχου

(Ο)ύρεά σοι καὶ πόντος, ἀτάσθαλο, καὶ πεδίοις
 τερπη πυροφόροις τετραπόδωι τ' ἀγέλαιοις·
 καὶ χρυσοῖς τάλαντα καὶ ἄργυρος, εὐγενέστεροι
 λάβεις καὶ σηρῶν νήματα λεπταλέα,
 πάντα βίος ζωοῖσιν λιθοῖς δὲ ὀλίγοις τε φίλοις τε
 τοῖς φθιμένοις. σὺ δὲ μοι κάνθιδε χεῖρα φέρεις,
 οὐδὲ σὸν αἰδομένος, τλῆμον, τάφον, διν τις ολεσσοι
 ἄλλος σοῖσιν νόμοις, χερσὸν δικαιοτέραιος.

106.—Εἰς Μαρτινιανόν

'Ηγίκα Μαρτινιανὸς θόρυβος, μητέρα πάντων,
 πᾶσα μὲν Αὔστουντων φτονάχησε πολις·
 πᾶσα δὲ Σικαλή τε, καὶ εὐρεα πείρατα γαῆς
 κείρατ', ἀπ' ἀνθρώπων οἰχομένης Θέμιδος.
 ἡμεῖς δὲ ἀντὶ νυ σεῖο τάφου μέγαν ἀμφιέποντες,
 αἰὲν ἐπερχομένοις δωσομένοις τε σέβατ.

107.—Ἐις τὸν αὐτὸν

Οἱ Χριστὸν φορέοντες ἱκούσατε, οἵ τε θέμιστας
 εἰδότες ἡμερίων καὶ φθιμένων οστέην
 πάντα λιπών, βασιλῆα, πάτρην, γένος, εὖχοις
 ὑπάρχων,
 αἷς, πᾶσιν ὁμῶς οὐν κόνις εἴμ' ὀλιγη,
 Μαρτινιανὸς πᾶσι τετιμένος· ἀλλ' ἐπι τύμβῳ
 βάλλειν ἡμετέρῳ δάκρυα, μὴ παλάμας.

105.—*Against the Violator of a Tomb*

IMPIOUS man, thou hast the sea and the mountaine
and rejoicest in possession of fields rich in corn and
herds of cattle, yea and talents of gold and silver
and precious stones and the silk-worm's delicate
threads. To the living everything is valuable, but
to the dead only their little but beloved grave-stones;
and thou layest hold of them too, not even rever-
encing thine own tomb, which some other will
destroy after thy example, but with juster hands.

106.—*On Martinianus*

WHEN Martinianus went under Earth the mother
of all, every city in Italy grieved and all Sicily and
the broad boundaries of the land wore the head, for
Themselves had departed from among mortals. But we,
tending on thy great tomb instead of thee, will hand
it on an object of reverence to future generations.

107.—*On the Same*

LITERATE, ye who bear Christ, and ye who know the
laws of living men and the respect due to the dead.
Leaving all, King, country, family, I Martinianus,
honoured by all, the pride of Prefects, am now, alack,
like all mankind, but a handful of dust. But on my
tomb shed tears and lay not hands on it.

¹ As all the epitaphs on Martinianus imply that his tomb
was in danger of violation, this one is probably likewise
meant for him.

GREEK ANTHOLOGY

108.—Εἰς τὸν αὐτόν

Μουσοπόλου, βητήρα, δικασπόλου, ἀκρων ἀπαντα,
τύμβους δδ' εὐγενέτην Μαρτινιανὸν ἔχω,
ναύμαχον ἐν πελάγεσσιν, ἀρήιον ἐν πεδίοισιν
ἄλλα ἀποτῆλε ταφου, πρίν τι κακὸν παθέειν.

109.—Εἰς τὸν αὐτόν

Μὴ πόλεμον φθιμένοισιν—ἄλις ζώντες, αλιτροὶ—
μὴ πόλεμον φθιμένοις· Μαρτινιανὸς θυὼ
ταῦτα πιστὸν ζωῖς επιτέλλομαι. οὐ θέμεις ἔστιν
τῶν ὀλέγων φθονεῖν τοὺς φθιμένοις λαθων.

110.—Εἰς τὸν αὐτόν

Ω Θέμι, τῇ πολλοῖσιν ἡγὲ νώμησα τάλαντα
ἢ φοβερὰν ψυχῶν μάστιγες οὐχ ὅσιεν
οὗτος ἐμοῖστι λίθουι φέρει στοιβεντα σιδηρον·
οὗτος ἐμοί. φεῦ, φεῦ· ποθ δὲ λίθος Σισύφου;

111.—Εἰς τὸν αὐτόν

Ολβίος, εὐγίρως, διοστος θάνον, οὐ βασιλῆιος
πρῶτα φέρων, ἵερῆς ἄκρου Εἶχων σοφίης·
εἴ τινα Μαρτινιανὸν ἀκοντεῖ· ἀλλὰ ἀπὸ τύμβου,
μηδὲ φέρειν ἐπ' ἐμοὶ δισμενέας παλάμας.

112.—Εἰς τὸν αὐτόν

Χάζεο, χάζεο τῇλε· κακὸν τὸν ἀεθλον ἔγορεις,
λᾶας ἀνοχλαζων καὶ τάφον ἤμέτερον·
χάζεο· Μαρτινιανὸς θυὼ, καὶ ζῶσιν δνειαρ
καὶ νέκυς οὐκ ὀλέγων ἐνθάδε κάρτος ἔχω.

108.—*On the Same*

This tomb holds noble Martinianus, an orator, a judge, excelling in everything, a brave warrior at sea, valiant on land. But keep far from his tomb, lest thou suffer some evil.¹

109.—*On the Same*

War not with the dead (the living are enough for you, ye evil-doers), war not with the dead. This I enjoin on all men. It is not right to grudge the dead their little stones.

110.—*On the Same*

O Turnis, in whose scales I weighed justice for many, O dread scourgers of impious souls. This man attacks my grave-stones with wretched iron, this man dares do this to me! Alas! Alas! where is Styphius' rock?²

111.—*On the Same*

Blessed, in ripe old age, without disease I died. Heard ye never of Martinianus of high rank in the palace, supreme in sacred wisdom? But away from my tomb and lay not hostile hands on me.

112.—*On the Same*

Away, far away! It is an evil exploit ye attempt, unenvying up the stones of my tomb. Away! I am Martinianus. The living I benefited and here dead I have no little power.

¹ He is addressing the man who contemplates violating the tomb.

² See Homer, *Odyssey*, xi. 593.

GREEK ANTHOLOGY

113.—Ἐις τὸν αὐτὸν

Καππαδοκῶν μέγ' δεισμα, φαάντατε Μαρτινιανή,
σεῖο, θροτῶν γενεή, καὶ τάφον αἰδόμεθα·
δε ποτ' ἀηδεῖς βασιλῆιος εὖ ἔρκεστι κάρτος ὑπάρχων,
δουρὶ δὲ Σικανίη οτήσαο καὶ Λιβύην.

114.—Ἐις τὸν αὐτὸν

Ομονυμοῦ ἀθανάτοιο θεοῦ κράτος ἴψιμέδοντος,
καὶ ψυχὰς νεκύων, κύδιμε, σήμι τε κόνιν,
μήποτε, Μαρτινιανή, τεοῖς ἀπὸ χεῖρας ἐνέγκειε
στήλη καὶ τύμβῳ· οὐδὲ γάρ οὐδὲ ιεροῖς.

115.—Ἐις τὸν αὐτὸν

Ρώμη καὶ βασιλῆις ἔμοις καὶ πείρατα γαῖης
στήλαις Μαρτινιανῷ, τὰς χρόνος οὐδὲ δαμάσει·
ἄλλ' Ιωπῆς ὀλύμψιοι περιδεῖδια, μή τι πάθροι,
τῷδε τάφῳ· πολλῶν οὐχ δύται παλάμαι.

116.—Ἐις τὸν αὐτὸν

Μαρτινιανοῦ σῆμα μεγακλέος, εἴ τιν' ἀκούεις
Καππαδοκῶν Ρώμης πρόθρων εὐγενέων,
παντοίαις ἀρετῆσι κεκασμένον, ἄλλὰ κόνιν περ
ἀξέμενος στήλην καὶ τάφον ἀμφιεπειν.

117.—Ἐις τὸν αὐτὸν

Οὕποτ' θυάδ φθιμένοισιν ἀπέχρασιν, οὐδὲ ἀπὸ τύμβων
ἔργον δύειρα, δίκην δικυμε καὶ φθιμένους·
τοῦνεκα μηδὲ ἀπὸ ἔμοισι φέρειν λαδοσσι σόδηραν·
εἴ δὲ φέροις, τὴν σήμι έτι κεφαλὴν πασέτω.
Μαρτινιανὸς ἕγω ταῦδε λιτσαρατ· εἴ τις ἀμεῖο
κύδεσθε ἔστι χάρεις, τύμβος ἀεὶ μουνέτω.

5

BOOK VIII. 113-117

113.—*On the Same*

Most distinguished Martinianus, great vaunt of Cappadocia, we mortals reverence thy tomb too, who wert once in the King's citadel, strong among Prefects, and didst conquer Sicily and Libya by thy arms.

114.—*On the Same*

We swear, famous Martinianus, by the power of eternal God who ruleth on high and by the souls of the dead and thy dust, that we will never lay hands on thy monument and tomb. We never indeed lay hands on holy things.

115.—*On the Same*

Rome¹ and my princes and the hurts of the earth are the monuments of Martinianus which time shall not destroy. But yet I fear lest this little tomb may meet with some evil. Many have impious hands.

116.—*On the Same*

The tomb of renowned Martinianus. Heard ye never of the president of the noble Cappadocians in Rome, adorned with every virtue? But reverence even his dust and tend his monument and tomb.

117.—*On the Same*

I never insulted the dead or used tomb-stones for building, I swear by justice and the dead. Therefore bring no more iron to attack my stones, or if thou dost, let it fall on thy own head. It is I, Martinianus, who request this. If there be any gratitude for my glory, let my tomb remain for ever.

¹ i.e. Constantinople, here and below.

GREEK ANTHOLOGY

118.—Εἰς Λιβίαν τὴν γαμπτίην Ἀμφιλόχου
 Εἴς δόμος, ἀλλ' ὑπένερθε ταφος, καθύπερθε δὲ σηκός·
 τύμβος δειμαρινοῖς, σηκος ἀεθλοφοροῖς·
 εἰσὶ ρ̄ οἱ μὲν γλυκερὴν ἥδη κονιν ἀμφεβάλοντα
 ὡς σὺ μακαρα βόμαρ Ἀμφιλόχου, Λιβίη,
 κάλλιμέ θ' υπιων, ιύψημε τούσδ' ὑποδεχθε.
 μάρτυρες ἀτρεκιης, τοὺς ἔτι λειπομενούς.

119.—Εἰς τὴν αὐτήν
 Πίφελες, ὁ Λιβία, ξώσι τεκέσσοι φίλοισισι·
 ὕφελες ἄχρι πύλης γῆραστ ἐμπελασαι·
 μῆν δὲ σε μοῖρ' ἔδαμασσεν ασριον, εἰσέτι καλιήν,
 εἰσέτι κοιριδιοιτ ἀνθεστ λαμπομένην.
 αἰσι! Ἀμφιλόχος δὲ τεδε ποσι μάντι δάμαρτος
 δεθλήκη καὶ πιστῆς τλήμονα τύμβον ἔχη.

120.—Εἰς τὴν αὐτήν Λιβίαν
 Αἰσι καὶ Λιβίαν κατέχει κόνις οὗποτ' ἔγωγε
 α.σαρην θυητην δμεναι, εἰσορόσαι
 εἶδος, μειλιχιην τε σαοφρασύνην τε γυνακις,
 τοῖς φύλον πασέων καινυτο θηλυτίρων
 τοῦνεκα καὶ τοιφ σε τιφφ κιδηνο θανουσται
 σῶν τε τριάδι τεκέων καὶ ποσιτ Ἀμφιλογος.

121.—Εἰς Εὐφημιον καὶ Αμφιλοχον αὐταδέλφοντ
 "Ην δυάς ἦν ίερή, ψυχὴ μία, σωματα δισσά,
 πάντα κασγυητω, αίμα, πλέος, σοφίην,
 νίκετ Ἀμφιλοχου, Εὐφημιος Ἀμφιλοχος τε,
 πάστιν Καππαδοκαιτ ἀστέρες ἐκφανέες.
 δεινὸν δ' ἀμφοτέρους φθονος ἔδρακε τὸν μὲν ἄμερον
 ζεῆς, τον δ' θλιπεν ήμισυν Ἀμφιλοχον.

118.—*On Lavia, the Wife of Amphilocheus*

The building is one, but beneath is a tomb, above a chapel, the tomb for the builders, the chapel for the triumphant martyrs. And some of the builders have already put on sweet dust, like thee, Lavia, blessed wife of Amphilocheus, and thee, Euphemius loveliest of her sons. But, ye martyrs of truth, receive those who still survive.¹

119.—*On the Same*

Thou shouldest have lived for thy dear children, Lavia, thou shouldest have reached the gate of old age, but now fate has overcome thee before thy time, still beautiful, still shining with the flower of youth. Alas! thy husband Amphilocheus in place of a good and wise wife has but a wretched tomb.

120.—*On the Same*

Alas! the earth holds Lavia too. Never could I believe her to be mortal, when I looked on her beauty, her sweetness, her chastity, in all of which she surpassed the rest of her sex. Therefore on thy death thou hast been honoured by such a tomb at the hands of thy three children and thy husband Amphilocheus.

121.—*On the Brothers Euphemius and Amphilocheus*

It was a holy pair, one soul in two bodies, brothers in everything, blood, fame, wisdom, the sons of Amphilocheus, Euphemius and Amphilocheus, conspicuous in the eyes of all Cappadocia. But Envy cast a terrible glance on both and depriving one of life, left Amphilocheus, but half himself, behind.

¹ i.e. may they be buried in the same blessed place.

GREEK ANTHOLOGY

122.—Ἐις Ἐδφῆμων

Τήτωρ ἐν φηγήρσιν, ἀσιδοπόλος δ' ἐν ἀσιδοῖς,
κῦδος ἔης πάτρης, κῦδος ἐών τοκεων,
ἄρτι γανειάσκων Εὐφῆμιος, ἄρτι δ' ἔρωτας
ἐς θαλάμους καλέων, ὅλετο· φεῦ παθέων·
ἀντὶ δὲ παρθενικῆς τύμβου λάχεν, ηδ' ὑμεναῖων
ἥματα νυμφιδίων ἥμαρ ἐπῆλθε γέων.

5

123.—Ἐις τὸν αὐτὸν

Εἰκοσέτης πᾶσαν Εὐφῆμιος, ὡς μίαν οὕτις,
‘Ἐλλάδα κ' Αὔσουνέην μοῦσαν ἐφιπτάμενος,
στράπτων ἀγλατὴ τε καὶ ἥθεσιν ἥλθ' ὑπὸ γαιῶν.
αἷαν· τῶν φυαθῶν δὲ μόρος φκύτερος.

124.—Ἐις τὸν αὐτὸν

Χρυσεῖτης γενεῖτης Εὐφῆμιος ἦν ἢτι τυτθὸν
λείψανον, εὐγενέτης ἥθεα καὶ πραπίδας,
μελιχος, ἥδυεπής, εἶδος Χαρτεσσιν ὁμοῖος·
τούνακα καὶ θυητοῖς οὐκ ἐπὶ δὴν ἐμίγη.

125.—Ἐις τὸν αὐτὸν

Στράψε μέγ' ἀνθρώποις Εὐφῆμιος, ἀλλ' ἐπὶ τυτθὸν·
καὶ γάρ καὶ στεροπῆς οὐ μακρὸν ἔστι σέλας
στράψεν ὁμοῦ σοφιῇ τε καὶ εἶδοι καὶ πραπίδεσσιν·
τὰ πρὸν Καππαδόκαις ἦν κλέα, υῦν δὲ γέος.

126.—Ἐις τὸν αὐτὸν

Τίς; τίνος;—Ἄμφιλόχου Εὐφῆμιος ἐνθάδε κεῖται,
οὗτος ὁ Καππαδόκαις πᾶσι διὰ στόματος
λτος δὲν αἱ Χάριτες Μούσαις δόσαν· οἱ δ' ὑμέναιοι
ἀμφὶ θύρας· ἥλθεν δ' ὁ φθόνος ὀκύτερος.

122.—*On Euphemus*

EUPHEMUS, an orator among orators, a poet among poets, the glory of his country, the glory of his parents, is dead, but just bearded, but just beginning to call the loves to his chamber. Alas for the misfortune! Instead of a virgin bride he possesses a tomb, and the day of wailing overtook the days of the bridal song.

123.—*On the Same*

EUPHEMIUS, but twenty years old, gathering the honey of both the Greek and Latin muse, as none else gathered that of either, in all the splendour of his beauty and virtue, is gone under earth. Alas, how swift is the death of the good!

124.—*On the Same*

EUPHEMIUS was a little relic of the golden age, noble alike in character and intellect, gentle, sweet of speech, beautiful as the Graces. Therefore he dwelt not long among mortals.

125.—*On the Same*

EUPHEMIUS shone bright among men, but for a brief season; for the flash of the lightning too is not long. He shone alike in learning, beauty and intellect. His qualities were once the glory and are now the lament of Cappadocia.

126.—*On the Same*

Who, and whose son? Euphemius the son of Amphilochus lies here, he who was the talk of all Cappadocia, he whom the Graces gave to the Muses. The chanters of the bridal song were at his gate, but Envy came quicker than they.

GREEK ANTHOLOGY

127.—Εἰς τὸν αὐτόν

Ἐρυτρὸς ἀμώμητον, Μουσῶν τάκος, εἰπεὶ ἑταῖρων,
καὶ χρύσεων Χαρίτων πλέγμα ἴσστεφέων,
φέχετο ἐκ μερόπων Εὐφήμιος· οὐδὲ ίτ' ἀνίσχει,
αἰαῖ, σοὶς θαλαμοὶς πυρσὸς διν ἡψεν Ἐρωτ.

128.—Εἰς τὸν αὐτόν

Αἱ Χάριτες Μούσαις· “Τί φέξομεν, οὐκέτι ἄγαλμα
χειρῶν ἡμετέρων Εὐφήμιος ἐν μερόπεσσιν.”
καὶ Μούσαι Χαρίτεσσιν “Ἔπει φθονος ἔστιν ἀλιτρός,
τοσσον ἔχοις ἡμῖν δὲ τόδι δρκιον δημπεῖδον ἔστω,
μηκέτι ἀναστῆσαι τοῖον μερόπεσσιν ἄγαλμα.” 5

129.—Εἰς τὸν αὐτόν

Κρήνας καὶ ποταμοὶ καὶ ἀλσα, καὶ λαλαγεῦντες
δρυῖδες λιγυροὶ καλον ἐπ' ἀκρεμόνων,
ἀδράι τε μαλακὸν συρρυματε κῶμα φέρουσαι,
καὶ κῆποι Χαρίτων εἰς ἣν ἀγειρομένων,
κλαυσατε ὁ χαρίεσσ' Εὐφημίας· ὡς σε θανῶν περ 5
Εὐφήμιος κλεινὴν θήκατ' ἐπωνυμίην.

130.—Εἰς τὸν αὐτόν

Κάλλιμος ηἱθέων Εὐφήμιος, εἶποτε δην γε
κάλλιμος ἐν χωροῖς χῶρος δᾶδι ἀλύσιος·
τοῦνεκεν εἰς ἣν ἀγειρθεν· ἐπεὶ ζωὴν μὲν ἔλειψεν,
ονυμα δὲν χωρφ κάλλιμπεν ἥγαθεφ.

131.—Εἰς Ἀμφίλοχον

“Ηλυθε καὶ Ἀμφιλόχοιο φίλον δέμας ἐς μέγα σῆμα,
ψυχὴ δὲ μακάρων φέχετο ἀποπταμένη.

127.—*On the Same*

EUPHEMIUS the faultless blossom, the son of the Muses, the spring of his comrades, the golden chaplet of the violet-crowned Graces, is gone from amongst men, and woe is me, the torch that love lit shone not on thy bridal chamber.

128.—*On the Same*

THE Graces to the Muses "What shall we do? Euphemius the statue moulded by our hands is no longer among the living." And the Muses to the Graces "Since Envy is so wicked, let her have this much, but let us swear a sure oath, never again to raise such a statue among men."

129.—*On the Same*

SPRINGS, rivers and groves, and singing birds that twitter sweetly on the branches, and breezes whose whistling brings soft sleep, and gardens of the linked Graces, weep. O charming Euphemias,¹ how Euphemias though dead has made thy name famous.

130.—*On the Same*

EUPHEMIUS was the most beautiful among the young men, if ever indeed there was such a one, and this Elysian place is most beautiful among places. Therefore were they united. He lost his life, but left his name to a lovely spot.

131.—*On Amphilochus*

AMPHILOCHUS' dear body has come too to the great tomb, but his soul flew away to the place of the

¹ The place where he was buried was called so.

GREEK ANTHOLOGY

πηοῖς πάντα πέκασσο, μακάρτατε· βίβλον ἐφέζας
 πᾶσαι δοῃ θυητῶν, καὶ τις ἀπουρανίη.
 γηραλέος φιλίην ὑπέδυς χθόνα· τέκνα λέλουπας
 ερείσσονα καὶ τοκέων τὸ πλέον οὐ μερόπιων.

132.—Εἰς τὸν αὐτὸν

Ἄσμανος ὃ τε δάμαρτι καὶ νιᾶς πάρθετο σῶμα
 Ἀμφίλοχος, λεπαροῦ γῆραστος ἀντιώσας,
 θλ.θιος, εὐγενέστητη, μύθων κρατος, ἀλκαρ ἀπάντων,
 πηῶν, εὐσεβέων, εὐγενέων, λογιων,
 καὶ μύθοιο δοτήρ περιωσιος. Ἡνιδ' ἄταίρων
 σῶν ἐνός, ὁ φιλότητη, γράμμι ἀπιτυμβίδιον.

133.—Εἰς τὸν αὐτὸν

‘Ο μάκαρ’, ὁ ξυνὸν πενίητε δέος, ὁ πτερόεντες
 μύθος, καὶ πηγὴ πᾶσιν ἀριστένη,
 δοθματι πάντα λίπεις πυματφ· τὸ δὲ δέπτετο μοῦνον
 Ἰνθεν ἀειρομένῳ κῦδος ἀει θαλέθον.
 Γρηγόριος τάδε ἔγραψα, λόγῳ λόγου δὲ παρὰ σείσ
 ‘Ἀμφίλοχ’, ἐξεδαηγ ἀντιχαριζομένος.

134.—Εἰς τὸν αὐτὸν

‘Αμφίλοχος τέθυηκεν ἀπώλετο εἴ τι λέλειπτο
 καλον δὲ δυθρωποις, δηπορικής τε μένος,
 καὶ Χάριτες Μουσαστι μεμηγμένοις. Εἴσοχα δὲ αὖ σε
 ἡ Διοκαισταρίων μυρατο πάτρα φίλητη.

135.—Εἰς τὸν αὐτὸν

Τυτθὸν μὲν πτολεμεύθρον, ἀτὰρ πολὺν ἀνύρα δῶκα
 βημασω θυδικοῖς ἡ Διοκαισταρέων,
 ‘Αμφίλοχον’ φθιμένῳ δὲ συνέφθιτο καὶ πυρόεσσα
 βῆτρη, καὶ πάτρης εὐχος ἀριστοτέκον.

blest. All thy possessions were thy kinsmen's, blessed among men. Thou didst leave no book human or divine unopened. In old age thou didst descend beneath the kind earth. Thou hast left children even better than their parents. More is not for mortals.

132.—*On the Same*

AMPHILOCHUS in ripe old age gladly went to lie beside his wife and son. Happy he was, and noble, powerful of speech, the support of all—his relatives, the pious, the noble, the learned—lavish of excellent discourse. Lo, my friend, the epitaph written by one of thy comrades.

133.—*On the Same*

O blessed man, O universal healer of poverty, O winged words, O fountain from which all drew, with thy last breath thou didst leave all that was thine, and alone thy eternal good fame followed thee when thou wast taken. Gregory wrote this repaying thee by words for the skill of speech he learnt from thee.

134.—*On the Same*

AMPHILOCHUS is dead: If aught good were left among men it is gone, the force of eloquence is gone, the Muses mingled with the Greeks and above all did thy dear native city Diocaesarea mourn for thee.

135.—*On the Same*

I, DIOCAESAREA, am a small town, but gave a great man, Amphilochus, to the Courts of Law. With him perished the fire of oratory and the boast of his native city which his birth ennobled.

GREEK ANTHOLOGY

136.—Εἰς τὸν αὐτόν

Τὸν δίήτρην πυρδεσσαν ἐπ' ἀντιπάλοισι φέροντα,
τὸν μελιτος γλυκιώ θεα καὶ πραπίδας
'Αμφιλόχον κατέχω τυθὴ κόνις, ἔκτοθι πάτρης,
νίσα Φιλατάου Γοργονίας τε μῆψαι.

137.—Εἰς τὸν αὐτόν

Ρητῆρες, φθέγγοισθε· μεμικότα χεῖλεα συγῇ
'Αμφιλόχου μεγάλου τύμβος ὅδ' ἀμφὶς ὅχοι.

138.—Εἰς τὸν αὐτόν

Ἡροὺς 'Αμφιλόχου μελίφρουντ, δε ποτε δίήτρη
πάντας Καππαδόκας καίνυτο καὶ πραπίσιν.

139.—Εἰς Νικομήδην

Οἶχει, ὁ Νικόμηδος, διδὺ κλέος· ἡ δὲ συνωρία
σῶν καθαρὴ τεκέων πῶς βίου ἔξανθοι;
Τίτι δὲ τέλος ιηφ περικάλλει χεῖρ φτιειθησει;
Τίτι δὲ θεῷ πάμψει φρήν τελέην θυσίην,
σεῖο, μάκαρ, μιχθίντος ἐπουρανίοισι τάχιστα;
ὁ γενεὴ τλήμων, οἴα πάθει, μεροπῶν.

140.—Εἰς τὸν αὐτόν

Δέρκεο καὶ τύμβου Νικομήδεος, εἰ τιν' ἀκούεις,
δειηδὸν Χριστῷ δειμάμενος μεγάλῳ,
αὐτὸν μὲν πρώτιστον, ὅπειτα δε τὴν περίβωτον
δῶκεν ἀγνήν θυσίην παρθενίην τεκέων,
φέρτερον οὐδὲν ὄχων, ιερεύς, γενέτης τε φέριστος.
τούνεκα καὶ μεγάλῃ ὥκα μέγη Τριάδε.

136.—*On the Same*

A little dust covers far from his native place Amphilochus the great son of Philtadius and Gorgonia, armed ever with fiery speech against his adversaries, but of a disposition and mind sweeter than honey.

137.—*On the Same*

SPEAK now, ye orators. This tomb contains the lips now closed of great Amphilochus.

138.—*On the Same*

This is the tomb of sweet-souled Amphilochus, who surpassed all Cappadocians in eloquence and intellect.

139.—*On Nicomedes*

Thou art gone, Nicomedes, my glory, and how shall the pure pair, thy children, pass their life? What hand shall finish the lovely church, and what mind shall render a perfect sacrifice to God, now that thou, blessed man, hast early joined the heavenly ones? O wretched race of mortals, what a misfortune is yours!

140.—*On the Same*

Look on the tomb of Nicomedes, if thou hast ever heard of him, who having built a temple to Great Christ, gave himself first and then the renowned virginity of his children a pure sacrifice to God, having no better to offer, the best of priests and fathers. Therefore he soon was united with the Great Trinity.

GREEK ANTHOLOGY

141.—Ἐις τὸν αἴτον

Τοτατος δέ βίου ἡλθες ἀοίδεμον, ἀλλὰ τάχιστα
ἴνθεν δυηέρθη· τίς τάδ' ἔνεινσε δίκη;
Χριστὸς ἀναξ, Νικόμηδες, διπως σέο λαὸν ἀναθεν
ιθύνοις τεκέων σὺν ἴερῃ δυάδι.

142.—Ἐις Καρτέριον ἑταῖρον τοῦ μεγάλου Γρηγορίου
Πή με λιπὼν πολύμοχθον ἐπὶ χθονί, φίλταθ' ἑταῖρων,
ἡλυθες ἀρπαλέων, κύδιμε Καρτέριε;
πή πωτ' οὐδῆς νεότητος ἀμής ο.ηια ιωμῶν,
ἥμος ἐπ' ἀλλοδαπῆς μῆθοις ἐμετρεομην,
δε διέστρω μ' Ἰζησαράς ἀσαρκέε; ή δ' ἑτερύ σοι
Χριστὸς ἀναξ πάντων φίλτερος, δν υἱον ἔχει. 5

143.—Ἐις τὸν αἴτον

Ἀστεροπή Χριστοῖο μεγακλέος, ἔρκος ἀριστου
ἡίθεων, ζωῖ, τὸν ἡνίοχον ἡμετέρης,
μνώος Γρηγορίου, τὸν ἐπλαστας ἦθεσι κεδνοῖε,
τὴν δὲ τὴν, ἀρετῆς ποίραις Καρτέριε.

144.—Ἐις τὸν αἴτον

Ω πηγαὶ δακρύων, ὡ γούνατα, ὡ θιάσεσιν
ἀγνοτάταις παλάμαι Χριστοῦ ἀρεστάμεναι
Καρτέριον· πῶς λῆξεν ὁμῶς παντεσσι βροτοῖσιν
ήθελεν ὑμνοπόλον κεῖθι χοροστασίη.

145.—Ἐις τὸν αἴτον

Ηρπασας, ὡ Νικόμηδες, ἀμὸν κέαρ· ηρπασας ὥκα
Καρτέριον, τῆς σῆς σύζυγαν εὐσεβίης.

141.—*On the Same*

Late didst thou come to glorious life, but early
wert thou taken thence. What justice so decreed?
It was Christ the Lord, Nicomedes, so that from
heaven thou mightest rule thy people together with
the holy pair, thy children.

142.—*To Carterius, the comrade of Gregory the Great*

Dearest of comrades, noble Carterius, how hast
thou suddenly departed, leaving me full of cares on
earth? How hast thou departed, thou who didst
direct the rudder of my youth, when in a strange
land I was composing verse, thou who wert the cause
of my spiritual life. Of a surety Christ the Lord,
who now is thine, is dearer to thee than all.

143.—*On the Same*

Lightning of glorious Christ, best bulwark of
youth, charioteer of my youth, remember Gregory
whom thou didst mould in moral excellence once on
a time, Carterius, lord of virtue.

144.—*On the Same*

O rounds of tears, O knees, O hands of Carterius,
that appeased Christ by most pure sacrifice. How
like all mortals has he ceased to be! The choir
there in heaven required a hymn.

145.—*On the Same*

Thou hast torn from me my heart, Nicomedes,
thou hast carried off too soon Carterius, the partner
of thy piety.

GREEK ANTHOLOGY

146.—Εἰς τὸν αὐτόν

Ὥ Ξάλων ζαθέων ἱερὸν πέδον, οἷον ἔρεισμα
σταυροφόρων κόλποις Καρτέριου κατέχεις.

147.—Εἰς Πάνσον τοὺς παιῶν ληστῶν διποκταγθέντα
Βάσσε φίλος, Χριστῷ μεμελημένος ἔξοχον ἄλλων,
τῇλε τεῖχι πάτρης λητοτορεὶ χειρὶ δαμασθῆε,
οὐδέ σε τύμβος ἔχει πατρώος· ἀλλὰ καὶ ἐμπηγ
πᾶσιν Καππαδόκεσσι μέγ' οὖναμα σεῖο λέλειπται,
καὶ στήλαι παγιών μέγ' οὐμεινονεν, αἱ δινυγρύφθης. 5
Γρηγορίου τόδε σοι μημητίον, δν φιλέσπειον.

148.—Εἰς τὸν αὐτόν

Ωρ Ἀβραὰμ κόλποισι τεθεὶς ὑποδέχεντο, Βάσσος,
σὸν τέκος ἀγροκέως πνεύματι Καρτέριον
αὐτῷρ δγών, εἴ καὶ σε τιφος σὸν πατρὶ καλύπτοι,
οὕποτ' αφ' ὑμετέρης στίχοιμ' ὁμοζυγίης.

149.—Εἰς Φιλτάτιον

Ηίθεον μεγάλοιο μέγαν κοσμίτορα λαοῦ
χθῶν ἴερὴ κεύθω Φιλτατίοιο δέμας.

150.—Εἰς Εἰσέβειαν καὶ Βασίλισσαν

Ἐνσέβειον, Βασίλισσα, μεγακλέες, ἐνθάδε κείντας,
Ξάλων ἡγαθέων θρέμματα χριστοφόρα,
καὶ Νόνυης ζαθέης ἱερὸν δέμας. δετις ἀμείβειες
τούσδε τάφους, ψυχῶν μυωεο τῶν μογάλων.

BOOK VIII. 146-150

146.—*On the Same*

O holy soil of divine Xola, how strong a support
of the Christians was Carterius whom thou holdest
in thy bosom.

147.—*On Bassus who was slain by Robbers*

DEAR Bassus, the special darling of Christ, far
from thy home thou hast fallen by the robber's hand,
nor dost thou even rest in the tomb of thy fathers.
But yet great is the name thou hast left in all
Cappadocia. The columns¹ in which thy name is
written are far better than solid ones. This is the
memorial made for thee by Gregory whom thou
lovedst.

148.—*On the Same*

Memory, Bassus, as one lying in Abraham's bosom,
Carterius, truly thy spiritual child. But I, though the
tomb holds thee and thy father, will never desert
your fellowship.

149.—*On Philtatius*

This holy earth covers the body of Philtatius,
a youth who was the great ruler of a great people.

150.—*On Eusebia and Basilissa*

HERE lie the most noble Eusebia and Basilissa,
Christian nurshings of lovely Xola, and also Nouna's
holy body. Thou who passest these tombs, remem-
ber the great souls.

¹ The minds of men.

GREEK ANTHOLOGY

151.—Εἰς Ἑλλάδιον καὶ Εὐλάδιον αὐταδέλφους

Αἰεὶ σοι νόος ἔχει οὐρανόν, οὐδὲν δπὶ γάμη
ἥρειδες χθαμαλής Ἰχνιον οὐδὲν ὀλυγον·
τοῦντεν ὡς τάχος ἥλθες ἐπὸν χθονύς· Κύλαδιος δὲ
σὴν κοτιν ἀμφιέπει σὸς κύστις, Ἐλλαδίς.

152.—Εἰς Ἑλλάδιον

Τὸν νεαρόν, Χριστῷ δὲ μέγαν, πολιόν τα νότρια,
χῶρος δὲ ἀθλοφόρων Ἐλλαδίον κατέχω·
οὐ γέμεσις· κεινοις γὰρ ὁμοίοιν ἄλγος ἀνέτλη,
σβεννυς ἀντιπάλου τοῦ φθονεροῦ μοθον.

153.—Ἐπὶ τὸν αὐτόν

Μικρὸν μὲν πνεύσκεται δπὶ χθονὶ σαρκὸς ἀνάγκη,
πλεῖστα δὲ κινήτη ὑψόθει μοίραν ἔχει,
Ἐλλάδις, Χριστοῖο μέγα κλέος· εἰ δὲ τάχιστα
δεσμῶν ἔξελύθης τοῦτο γέρας καμάτων.

154.—Ἐπὶ Γεωργίου

Καὶ σὺ Γεωργίου φίλου δέμας, διθύνε κεῖσαι,
δε πολλὰς Χριστῷ πάμφιας δύνας θνοῖσας·
σὺν δὲ καστυγνήτῃ σῶμα, φρεας, η Βασιλισσα
ἔνυσι ἔχει μεγάλη καὶ τάφον ὡς βίστον.

155.—Ἐπὶ Εὐπρύξιον

Χωρῆς τῆσδε λερῆς Εὐπρύξιον ὄρχιερῆα
ἥδ' Ἀριανζαῖη χθῶν μεγάλη κατέχω.
Γρηγορίου φίλου καὶ ἥλικα, καὶ συνοδίτην·
τοῦντα καὶ τύμβουν γειτονος ἡμίαστεν.

151.—*On the Brothers Helladius and Euladius*

Thy mind was ever in heaven, nor didst thou set foot at all on this low earth. Therefore very early hast thou gone from earth, and Euladius thy brother tends thy dust, Helladius.

152.—*On Helladius*

This burial place of the martyrs holds Helladius young in years, but great in Christ and grey in thought. This is no profanation, for he suffered pains like theirs, extinguishing the attack of his envious adversary.

153.—*On the Same*

For a little season by the necessity of the flesh thou didst breathe on earth, but above a greater share of love is thine, Helladius, great glory of Christ. If thou wast early released from thy bonds, this was the reward of thy labours.

154.—*On George*

And thou dost lie here also, dear body of George, who didst render many pure sacrifices to Christ, and Basilissa the great, thy sister in body and spirit shares thy tomb as she shared thy life.

155.—*On Eupraxius*

This great land of Arianza contains the body of Eupraxius, high priest of the holy country, the friend and contemporary and fellow-traveller of Gregory. Therefore he lies buried near at hand.

GREEK ANTHOLOGY

156.—Εἰς Ναυκράτιον τὸν ἀδελφὸν τοῦ μηγάλου Βασιλεῖον
Ἴχθυβόλον ποτ' θίνε λίνον βιθίης ἀπὸ πέτρης

Ναυκράτιος, δίναις ἐν ποταμῷ βρυχίαις·
καὶ τὸ μὲν οὐκ ἀνέλυσσεν· ὁ δὲ ἔσχετο· πῶς ἀληῆ
εἵρυσσεν ἀνθ' ἀλίτη δίκτυον, εἴπε, λόγε,
Ναυκράτιον, καθαροῖ βίου υόμον, ὥσπερ ἔσκω,
καὶ χάριν ἀλθέμεναι καὶ μόρον ἐξ ὑδάτων.

157.—Εἰς τὸν αἰτόν

Ναυκράτιος στραφάλιγγι θάντι φθονεροῦ ποταμοῖο,
δεσμοῖσιν βιθίης ἄρκυσ θνοχόμενος·
ὅτι καὶ μαθήη σύ, θυητέ, τὰ παίγνια τοῦδε βίοιο,
ἴνθεν ἀνητέρθη πῶλος δὲ ἄκρα θέουν.

158.—Εἰς τὸν αἰτόν

Ναυκράτιος πλεκτοῖο λίνου δεσμοῖσιν ἀλυσθεῖα,
δεσμῶν τοῦδε βίου ἐξ ἀλίτης ἀλύθη.

159.—Εἰς Μαξέντιον

Ἄλματος εὐγενέστος γενόμην, μαστίλιος ἐν αὐλαῖς
ἔστην, δόφρὺν ἀειρα κενοφρονα. πάντα κεδνισσαρ,
Χριστὸς ἐπεί με κιλεσσε, βίου πολλαῖσιν ἀταρποῖς
ἴχνος ἔρεισα πόθοιο τινάγμασιν, ἔχρις ὑκεύρον
τὴν σταθερήν· Χριστῷ τῇξα δέμας ἀλγεστι πολλοῖς·
καὶ νῦν κοῦφος ἀνώ Μαξέντιος ἤνθεν ἀνέπτην.

160.—Εἰς τὸν αἰτόν Μαξέντιον

Πάλλετ' ἐμοὶ κραδίη, Μαξέντιε, σεῖο γρύφουσα
οὖνομα, δι στυφελήνη ἥλθες ὕδὸν βιότου,
ἄμβροτον, αἰπήσσαν, ἀτερπέα· σεῖο, φέριστε,
ἄτρομος οὐδὲ τάφφ χριστιανὸς πελαει.

156.—*On Naucratius, the Brother of Basil the Great*

NAUCRATIUS was once freeing his fishing-net from a sunken rock in the roaring eddies of the river.¹ The net he did not free, but was caught himself. Tell me, O Word, how the net landed the fisherman Naucratius, an example of pure life, instead of fish. As I conjecture, both grace and death came to him from the water.

157.—*On the Same*

Naucratius died in the eddy of the envious river, entangled in the toils of his sunken net, so that, mortal, thou mayst know the tricks of this life, from which this fleet-footed colt was removed.

158.—*On the Same*

Naucratius, caught in the fetters of his net, was released from the fetters of this life by fishing.

159.—*On Maxentius*

I, MAXENTIUS, was born of noble blood, I stood in the Emperor's Court, I was puffed up by vainglory. But when Christ called me, throwing all to the winds, I walked, stimulated by love for him, in many ways of life, until I found the steadfast one. I wasted my body for Christ by many hardships, and now flew up lightly from here.

160.—*On the Same*

My heart trembles as it writes thy name, Maxentius, who didst traverse a hard road of life, a lonely road, and steep and dismal. No Christian, O best of men, approaches even thy tomb without trembling.

¹ The river Iris, as Gregory of Nyssa tells us. He was fishing to provide food for his aged parents.

GREEK ANTHOLOGY

161.—Εἰς Ἐμμελίαν τὴν μητέρα τοῦ ἁγίου Βασιλείου
 Ἐμμέλιου τέθυηκε τὸ εἴφραστον; ἢ γε τοσούτων
 καὶ τοῖων τεκέων δῶκε φάσις βιότῳ,
 νίκαις ἡδὲ θύγατρας ὄμοζυγας ἀξυγέας τε·
 σύπαις καὶ πολύπαις ἥδε μόνη μερόπτων.
 τρεῖς μὲν τῆσδ' Ἱερῆς ἀγακλήσεις, ἡ δὲ Ἱερῆς
 σύζυγος· οἱ δὲ πέλας ὡς στρατὸς εὐαγέων.

5

162.—Εἰς τὴν αὐτὴν Ἐμμελίαν

Θάμφωτ-ἔχειν μὲν ὄρόωντα τόσαις γόνοντος Ἐμμελίου
 καὶ τοῖου, μεγάλης μηδόνος δλβον δλον·
 φέ δὲ αὐτὴν φρασάμην Χριστοῦ κτέαρ, εὐσεβές αἷμα,
 Ἐμμελίου, τοδ' ἔφην· "Οὐ μέγα· βίτα τόση."
 τοῦτο σοι εὐσεβίης ἱερὸν γέρας, δὲ παναρπεστη,
 τύμῃ σῶν τεκέων, οἰς πόθον εἶχες δνα.

5

163.—Εἰς Μακρίναν τὴν ἀδελφὴν τοῦ μεγάλου Βασιλείου
 Παρθένον αγλήσεσσαν ἔχω κόνις, εἴ τιν' ἀκούεις
 Μακρίναν, Ἐμμελίου πρωτότοκον μεγάλης·
 ἢ πάντων ἀνδρῶν λάθεν δηματα· οὐν δὲν πάντων
 γλώσση καὶ πάντων φέρτερον εὐχορ δχει.

164.—Εἰς Θεοσσέβιον ἀδελφὴν Βασιλείου
 Καὶ σὺ Θεοσσέβιον, κλεινῆς τέκος Ἐμμελίου,
 Γρηγορίου μεγάλου σύζυγε ἀτρεκέως,
 θυθάδε τὴν Ἱερῆν ὑπέδυς χθόνα, ἔρμα γυναικῶν
 εὐσεβέων· βιότου δὲ ὥριος ἔξελύθης.

Ἄγριος

161.—*On Emmelia, the Mother of St. Basil*

EMMELIA is dead; who would have thought it, she who gave to life the light of so many and such children, sons and daughters married and unmarried? She alone among mortals had both good children and many. Three of her sons were illustrious priests, and one daughter the wife of a priest, and the rest like an army of saints.

162.—*On the Same*

I MARVELLED when I looked on the great and goodly family of Emmelia, all the wealth of her mighty womb; but when I considered how she was Christ's cherished possession of pious blood I said this. "No marvel! The root is so great." This is the holy recompence of thy piety, thou best of women, the honour of thy children, with whom thou hadst one desire.

163.—*On Macrina, the Sister of St. Basil*

The earth holds the glorious virgin Macrina, if ye ever heard her name, the first-born child of great Emmelia. She let herself be seen by no man, but is now on the tongues of all, and has glory greater than any.

164.—*On Theosebia, the Sister of St. Basil*

AND thou, Theosebia, child of noble Emmelia, and in very truth spouse of great Gregory, liest here in holy soil, thou stay of pious women. Ripe in years didst thou depart this life.

GREEK ANTHOLOGY

165.—Εἰς Γρηγορίου τῆς μητρὸς ἀδελφόν
 Γρηγορίου μῆτραν, ἵεραντε μέγας, ἐνθάδ' θηῆκε
 Γρηγορίος, καθαροῦ Μάρτυσι παρθέμενος,
 ἥθεον, θαλέθοντα, νεόχυνον· αἱ δὲ πάροιθεν
 τῆς γηραιοφύης ἀλπίδες ήδε κόνιε.

166.—Πρὸς τὸν ἐν μαρτυρίᾳ τρυφῶντας
 Εἰ φίλον ὄρχησταῖς ἀθλήματα, καὶ φίλον ἔστω
 θρύψις δεθλοφοροῖς· ταῦτα γὰρ ἀντίθετα.
 εἰ δὲ οὐκ ὄρχησταῖς ἀθλήματα, οὐδὲ ἀθληταῖς
 ἡ θρύψις, πῶς σὺ Μάρτυσι δῶρα φέρεις
 ἀργυροῖς, οἶνοι, βρῶσιν, φρένυματα; η̄ δα δίκαιος
 δε πληροῖ θυλάκους, οὐδὲ ἀδικωτατος γε;

167.—Εἰς τὸν αὐτοῦ
 Μάρτυρες, εἴπατε ἀμμιν ἀληθῶς, εἰ φίλον ὑμᾶν
 αἱ σύνοδοι, τί μεν οὖν ἀδιον; ἀντὶ τίνος;
 τῆς ἀρετῆς πολλοὶ γὰρ ἀμέινονες ὥδε γένοντ' αὐτούς,
 εἰ τιμῷτ' ἀρετὴ. τοῦτο μὲν εὖ λέγετε.
 η δὲ μέθη, τό τε γαστρος ὑπάρχειν τὸν θεραπευτὰς δ
 ἄλλοις· ἀθλοφόρων ἐκλυσίες ἀλλοτρία.

168.—Εἰς τὸν αὐτοῦ
 Μή ψεύδεσθε δτι γαστρὸς ἀπανέται εἰσὶν ἀθληταῖς·
 λαμῶν οἵδε νόμοι, μὲν γαθοῖ, ὑμετέρων·
 μάρτυσι δὲ εἰς τιμὴν θν ἐπίσταμαι· οὐθριν ἐλαύνειν
 ψυχῆς καὶ δαπανᾶν δικρυστει τὴν πιμελήν.

BOOK VIII. 165-168

165.—*On Gregory, his Mother's Brother*

GREGORY the high priest, laid here his nephew Gregory, yet in the first bloom of youth, entrusting him to the pure martyrs. His former hopes of being tended by him in his old age are here turned to dust.

166.—*On those who feast luxuriously in the Churches of the Martyrs*¹

If the pains of martyrdom are dear to dancers, then let luxury be dear to the martyrs, for these two things are opposite. But if neither these pains are dear to dancers, nor luxury to the martyrs, how is it thou bringest as gifts to the martyrs, silver, wine, food, bedding? Is he who fills that bag his body just, even if he be most unjust?

167.—*On the Same*

"Tell me, martyrs, truly, if ye love the meetings?" "What could be dearer to us?" "For the sake of what?" "Virtue, for if virtue were honoured, many men would become better" "Ye are right in this, but drunkenness and enslavement to the belly is for others. Dissipation is alien to the martyrs."

168.—*On the Same*

Assert not falsely that martyrs are commanders of the belly. This is the law of your gullets, good people. But I know one way of honouring the martyrs, to drive away wantonness from the soul, and decrease thy fatness by weeping.

¹ These meetings had of course a religious character to celebrate the feast-day of the martyrs. What Gregory complains of is that festivals degenerated into festivities.

GREEK ANTHOLOGY

169.—Ἐις τοὺς αἴτους

Μαρτύρομ', ἀθλοφόροι καὶ μάρτυρες· οὐδὲν θίγκαν
τιμᾶς ὑμετέρας οἱ φιλογαστορίδαι.
οὐ δητεῖτε τράπεζαν ἐν πνοοι, οὐδὲ μαχείρους
οἱ δ' ἀριγὰς παρέχουσ' ἀντ' ἀρετῆς τὸ γέρας.

170.—Ἐις τοὺς αἴτους καὶ κατὶ τυμβωρύχων

Τρισθανόες, πρῶτοι μὲν ἀμίξατε σώματ' ἄπειρηναι
ἀθλοφόροις, τύμβοι δὲ θυητοῦλοι ἀμφὶς ἔχουσι·
δεύτερον αὖτε τάφους τοὺς μὲν δεεπέρσατ' ἀθέσμων,
αὐτοὶ σήματ' ἔχοντες δύοινα· τους δ' ἀπέδυσθε,
πολλάκις καὶ τρίτης δκαστον· δὲ δὲ τρίτον, ἵεροςυλεῖς 5
μάρτυρες οὐδὲ φιλέεις· Σοδομίτες ἔχατε πηγαδί.

171.—Ἐις τοὺς αἴτους καὶ κατὰ τυμβωρύχων

Παῖδες Χριστιανῶν τόδ' ἀκούσατε· οὐδὲν δὲ τύμβος·
πῶς οὖν ὑμετέρους χάννυντ' ἀριπρυτέας;
ολλ' ξοτὺν καὶ πάσι τέρας τέθε, μηδὲ τάφοισιν
βάλλειν ἀλλοτρίων δυσμενέας παλάμας.
εἰ δέ δι μὴ νέκυς οἶδε τὰ διθυδε, τοῦτ' ἀδίκαστον, 5
πειθομαί, θν σὺ φέρης πατρὸς οὐδρίων φθιμένουν.

172.—Ἐις τοὺς αἴτους καὶ κατὰ τυμβωρύχων

Τυμβολέται, γάστρωνες, ἔρευνοθεῖοι, πλατύνωτοι,
μέχρι τίνος τύμβους Μάρτυρες ἀλλοτρίοις
τιμᾶτ', εὐσεβέοντες δὲ μὴ θέμις; Ἰσχετε λαιμούς,
καὶ τότε πιστεύσω Μάρτυσιν ἡρα φέρειν.

169.—*On the Same*

I TESTIFY, ye martyrs. The belly-lovers have made your worship into wantonness. Ye desire no sweet-smelling table, nor cooks. But they honour you with belching rather than righteousness.

170.—*On the same, and on Violators of Tombs*

TURKE worthy of death, first ye laid beside the martyrs the bodies of impure men, and their tombs contain the bodies of pagan priests. Secondly, ye wickedly destroyed some tombs, ye who have tombs like unto them; and others ye sold, often each tomb thrice. In the third place, ye are guilty of sacrilege to those martyrs whom ye love. Come, ye fiery founts of Sodoma!

171.—*On the Same*

HEARKEN to this, ye sons of Christians. The tomb is nothing. Why, then, do ye make your tombs magnificent? But this reverence is due to all, not to lay hostile hands on the tombs of others. But if this should escape punishment, because the corpse does not feel what is done to it here, I agree, if thou wouldest put up with an outrage done to thy dead father.

172.—*On the Same*

DESTROYERS of tombs, gluttons who live but for belching, broad-backed, how long shall ye continue to honour the martyrs by the spoils of the tombs of others, with impious piety? Contain your greed, and then I will believe ye bring what is acceptable to the martyrs.

GREEK ANTHOLOGY

173.—Πρὸς τοὺς ἀπὸ τῶν ἀκ τάφων λίθων τοις
οἰκοδομοῦτας

Τιμὴ Μάρτυσιν ὅστιν δεὶλ θυήσκειν βιότητι,
αἷματος οὐρανίοι μυαλομένους μεγάλουν,
τύμβοι δὲ φθιμένους· θε βίγματα δὲ ἡμειν ἔγερει
ἀλλοτρίαισι λίθοις, μηδὲ τάφοιο τύχοι.

174.—Πρὸς τοὺς ἐν μαρτυρίαις τρυφῶντας
Μάρτυρες, αἷμα θεῷ μεγάλην ἀσπείσατε λοιθήν,
καὶ μέντοι θεοθεν ἀξία δῶρ' ἔχετε,
Βίγμαθ', θυμοντ, λαούς, εὐχῶν σέβασ. ἀλλ' ἀπὸ
τύμβων
φεύγετε, νεκροκόμοι, Μάρτυσι πειθόμενοι.

175.—Πρὸς τοὺς αἴτους
Δαιμοσιν εἴλαπίναζον, δσοις τὸ πάροιθε μεμῆλαι
δαιμοσιν ἡρα φέρειν, οὐ καθαρὰς θαλλας
τούτου Χριστιανοι λύσιν εὔρομεν, ἀθλοφόροιτε
στησάμεθ' ἡμετέροις πνευματικὰς συνιδούν.
υἱν δέ τι ταρθοτ ἔχει μα ἀκεύσατε οἱ φιλοκαμοι. 5
πρὸς τοὺς δαιμονικους αὐτομολεῖτε τυπους.

176.—Κατὰ τυμβωρύχων

Μηκέτι πηλετὸν ἄροτρον ἀνήρ ἐπὶ γαῖαν ἔλαινοι,
μὴ πέλαγος πλώσοι, μὴ δόρι θοῦρον ἔχοι
ἀλλὰ φέρων σκαπάνην τε καὶ ἄγυριον ἐν φρεσὶ θυμόν,
ἐς τύμβουν πατέρων χρυσον οἰ ποθέων.
ὅππότε καὶ τοῦτον τις ἐμὸν περικαλλέα τύμβον 5
σκάψει ἀτασθαλεων εἶνεκα κερδοσύνης.

BOOK VIII. 173-176

173.—*To those who build Churches out of Stones taken from Tombs*

It is paying honour to the martyrs always to die to life, remembering the great heavenly blood; but tombs are an honour to the dead. Let him who erects shrines to us out of the stones belonging to others lack himself a tomb.

174.—*On those who feast in Martyrs' Churches*

MARTYRS, ye poured your blood a great libation to God, and from God ye have fitting reward, shrines, hymns, congregations, the honour of prayers. But ye worshippers of the dead, do as the martyrs bid you, and keep away from tombs.

175.—*On the Senses*

IN honour of the demons those who wished formerly to gain the favour of the demons celebrated impure banquets. This we Christians abolished, and instituted spiritual meetings for our martyrs. But now I am in some dread. Listen to me, ye revellers: ye desert us for the rites of devils.

176.—*On Violators of Tombs*

(The remaining Epigrams are all on the same Subject)

LET no man any longer drive a sturdy plough into the land, let him not sul the sea, nor bear a threatening spear, but with pickaxe and savage heart go to seek gold in the tombs of his fathers, now that some wicked man has dug up, for the sake of gain, this beautiful tomb of mine.

GREEK ANTHOLOGY

177.—^{τέλος} Άλλο

Ἐπτὰ βίοιο πέλει τάῦτα θαύματα· τεῖχος, ἄγαλμα,
κῆπος, πυραμίδες, ηγός, ἄγαλμα, ταφος.
βυδοσιν ἕσκον ἔγωγε πελώριος ἐνθαδε τύμβος,
ὑψηπαγήγ, σκοπέλων τῶνδ' αποτῆλε θέων·
πρῶτος δ' ἐν φθιμένοισιν ἀοίδιμος, ἥργον ἀπληστον 5
τῆς σῆς, ἀνδροφονε, μανιμένης παλάμης.

178.—^{τέλος} Άλλο

Ὕπε δτε ἦν ἀτίνακτος ἡγώ ταφος οὔρεος ἀκρην
πουλὺς ὑπερτέλλων τηλεφανήσε σκόπελος·
νῦν δτ με θὴρ ἀτίναξεν ἀφέστιος εἶνεκα χρυσοῦ·
ῶδε δ' ἀταχθην γείτονος ἐν παλάμαις.

179.—Κατὰ τυμβωρύχων

Τὸν τύμβοιο τόσον ληίστορα, δν πέρι πάντη
λάσιν τετραπέδων ἀμφιθέει στέφανος,
ἕξιον αὐτικ ἔπι, αὐτῷ ἐνι σηματι θέντας
αὐθικ ἐπικλείσας χάσματα δυσσεβεῖ.

180.—Κατὰ τυμβωρύχων

Ἐργον ἀλιτρὸν δικωπα, κεχηνότα τύμβοιν, ὁδεύων
χρυσοῦ ταῦτα πέλει ἥρυματα τοῦ δολιου·
εὶ μὲν χρυσὸν ἔχεις, εὔρεις κακον· εἰ δ' ἄρα κεινὸς
ἴνθεν ἔβης, κεινὴν μῆσαο δυσσεβιην.

181.—Εἰς τὸντούτον

Οσσάτιον παράμειψα βροτῶν βιον· οὐδ' ἄρ' ἔμελλον
ἐκφυγέειν παλάμας γείτονος οὐλομένας,
δε με καὶ αἴπυν ἔντα χαμαὶ βάλε ηλεῖ θυμῷ.
οὕτε θεον δείσας, οὐδ' οσίην φθιμένων.

¹ (1) The wall of Babylon, (2: The statue of Zeus at

177

These are the seven wonders of the world: a wall, a statue, gardens, pyramids, a temple, another statue, a tomb.¹ The eighth was I, this vast tomb rising high above these rocks; and among the dead I am most celebrated, owing to the greed of thy furious hand, murderer.

178

I was once an undisturbed tomb, like a rock rising high above the mountain summit, and conspicuous from afar; but now a beast of my own house has destroyed me for the sake of gold, and thus I was demolished by the hands of my neighbour.

179

For the spoiler of so fine a tomb, with a cornice of squared stones all round it, it were a fitting fate to put him in the tomb, and close on the impious wretch the gaps he made.

180

As I journeyed I saw an impious thing, a gaping tomb. This is the work of deceitful gold. If thou didst find gold, thou hast acquired an evil, but if thou wentest away empty thou hast got thee empty impiety.

181

How long did I outlive the life of man! Yet it was not my fate to escape the destructive hands of my neighbour, who relentlessly cast me down, high as I was, fearing neither God nor the respect due to the dead.

Olympia, (3) the hanging gardens of Babylon, (4) the pyramids, (5) the temple of Diana at Ephesus, (6) the Colossus of Rhodes, (7) the Mausoleum.

479

GREEK ANTHOLOGY

182.—Ἐις τὸν αὐτοῦ

Τὸν τύμβων κακοεργὸν ἀλάστορα φεύγετε πάντες·
ἥνδ' ὅσην σκοπιὴν ῥήξατο δηϊδίωε·
οὐ μὲν δηϊδίωε ἔρρηξατο· ἀλλὰ ἀποτῆλε
χάζεσθε· φθιμένους δέ τον ἀρεσσάμεθα.

183.—Ἐις τὸν αὐτοῦ

Ἄλαι δέ τι κακὸν προτιβσσομαι δηγύθεν οἵδη
τοῖσι τε τυμβορύχοις, τοῖς τε περικτιόσιν,
σῆμαρος ὑψιθέσοντος ὄλωλότος· ἀλλὰ τὸν δυθρὸν
οἴδε δίκη· δακρύειν δέ ημέτερον φθιμένους.

184.—Ἐις τὸν αὐτοῦ

Μαυσωλοῦ τάφος ἐστὶ πελάριον, ἀλλὰ Κάρεσσι
τίμιον· οὐτι δέκει τυμβολέτια παλάμη·
Καππαδόκεσσιν δύωγε μέγ' ἔξοχος, ἀλλὰ δέδορκας
οἰα πάθον· στῆλῃ γράψατε νεκροφόνου,

185.—Ἐις τὸν αὐτοῦ

Τοῦχος δὲν προπόδεσσι καὶ δρθιοῖς· θύθεν ἔπειτα
ὑπτιοῖς, ἐκ λαγόνων εἰς δὲν ἀγειρομένων
τύμβος θῆν, καθύπερθε λόφου λόφοις· ἀλλὰ τὶ ταῦτα;
οὐδεν διαχριστοφίλαις οἵ μὲν ετίναξαν δλον.

186.—Ἐις τὸν αὐτοῦ

Νεκρῶν νεκρὰ πέλοι καὶ μνήματα· θῷ δέ ἀνεγείρεις
τύμβον ἀριτρεπέα τῇ κοινῇ, τοῖα πάθοις·
οὐ γάρ δὲν αὐτοῖς ἀνήρ τὸν ἐμὸν τάφον ἔξαλάπαξεν,
εἰ μὴ χρυσὸν ὅχειν ἥλπετο ἐκ νεκύῶν.

BOOK VIII. 182-186

182

Avon, all men, the wicked profaner of tombs,
Lo what a high tower has he broken down with
ease; but retire far from him, and thus shall we
please the dead.

183

Woe is me! I foresee some evil about to befall
the profaners of tombs and the neighbours, now
the lofty tomb has been destroyed. But Justice
knows the enemy, and it is ours but to weep for
the dead.

184

The tomb of Mausolus is vast, but the Carians
honour it; there are no desecrating hands there.
I was chief among the Cappadocians, but you see
what I have suffered. Write on the stele the name
of the murderer of the dead.

185

The lower courses of the tomb were perpendicular,
but above this it was composed of four inclined flanks
meeting in one. It was like a hill surmounting a
hill. But what use was all this? It was nothing to
the gold-seekers who demolished it entirely.

186

Let the monuments of the dead be dead too, and
let him who erects a magnificent tomb to the dust
meet with this fate. For that man would never have
pillaged my tomb if he had not expected to get gold
from the dead.

481

GREEK ANTHOLOGY

187.—Εἰς τὸν αὐτὸν

Τίς τίνος; Οὐκ ἔρεισι στῆλην πρὸ γὰρ ὥλετο τύμβου.
Τίς χρόνος; Ἀρχαῖης σῆμα τύδ' ἐργασίης.
Τίς δέ σ' ἐνήρατο; εἰπεν φόνος τόδε Χεῖρες ἀλιτραῖς
γείτονος. Ως τί λάβῃ; Χρυσόν. Ἐχοι σκοτίην.

188.—Εἰς τὸν αὐτὸν

"Οστις δμὸν παρὰ σῆμα φέρειε πόδα, ἵσθι με ταῦθα
τοῦ νεοκλητρονομοῦ χερσὶ παθόντ' ἀδίκως·
οὐ γὰρ ἔχον χρυσόν τε καὶ δρυγυρού, ἀλλ' ἐδοκίζην,
κάλλει μαρμαλών τοσσατίων λαγόνων.

189.—Εἰς τὸν αὐτὸν

Στῆθε πέλας, καὶ κλαῦσον ίδειν τόδε σῆμα θανόντος,
εἴποτ' ἔπι, κῦν αὗται τάφου δηλήμανος ἀνδρός·
σῆμα πέλω μὴ τύμβοις ἐγείρειε βροτὸς ἄλλος.
τὶ πλέον, εἰ παλάμασι φίλοχρύσοισιν ὀλεῖται;

190.—Εἰς τὸν αὐτὸν

Αἶνον καὶ κληγίδες ἀμειδήτου θανάτου,
καὶ ληθῆ, σκοτίης βένθεα, καὶ νέκυες,
πῶς ἔτλη τύμβοις τις δμὸν ἐπει χεῖρας ἐνεγκεῖν;
πῶς ἔτλη; φθιμένων κηδεται οὐδὲ ὁσίη;

191.—Εἰς τὸν αὐτὸν

Τέτρωμα πληγῆσιν ἀεικελίησιν ὁ τύμβος
τέτρωμ', ὡς τις ἀνὴρ ἐν δαὶ λευγαλέρη.
ταῦτα φίλα θυητοῖσι; τὸ δὲ αἴτιον ὡς αἴθέμιστον·
τὸν νέκυν οἷον ἔχων, χρυσὸν ἀποξέομας.

BOOK VIII. 187-191

187

"Who and whose son?" "The slab will not tell you, for it perished before the tomb." "What is the date?" "This is a tomb of old workmanship." "And who slew thee, for this is murder?" "The criminal hands of my neighbour." "To get what?" "Gold." "May he dwell in darkness."

188

Let whoever passes by my tomb be aware that I was injuriously treated by the new heir. I contained no gold and silver, but I looked as if I did so, glistening as I was with the beauty of so many faces.

189

Stand hard by and weep as ye look on this tomb of some dead man, if ever he existed, but which is now the tomb of an evl-doer. I am a monument proclaiming that none else should erect a tomb; for what does it serve, if it is to perish by hands greedy of gold?

190

Age eternal, and locked portals of solemn death, and river of forgetfulness, and abysses of darkness, and ye dead, how did any man dare to lay hands on my tomb? How did he dare? Even religion does not protect the dead.

191

I, THE tomb, am wounded by shameful blows; I am wounded like a man in the fierce battle. Is this what pleases mortals? And how lawless the motive! I contain but a corpse, and am stripped of my gold.

483

I I 2

GREEK ANTHOLOGY

192.—Εἰς τὸν αὐτοῦ

Πρός σε θεοῦ δενίου λιτάζομαι, διστις ἀμελθεῖτ
τύμβου δμάν, φράξειν. "Τοῦ πάθοις ὁ δράσας,"
οὐκ οἴδ' δυτινα τύμβος ἔχει νέκυν· ἀλλ' ἐρῶ γε
δάκρυ' ἐπισπένδων. "Τοῦ πάθοις ὁ δράσας."

193.—Εἰς τὸν αὐτοῦ

Πάντα λιπών, γαίης τα μυχούντα καὶ πείρατα πόντου,
ἥλθες ἔχειν ποθέων χρυσὸν δμοῦ νέκυος.
νεκρὸν ἔχω καὶ μῆνιν δλωλότος· ἡν τις ἐπέλθῃ,
ταῦτ' εἰ λεῖη, δύσομεν δοπασίαν.

194.—Εἰς τὸν αὐτοῦ

Εἰ σοι χρυσὸν βδῶκα μόνφ μόνος, οὐκ ἐφύλασσες
τοῦθ' ὅπερ εἰλήφεις; ἢ κακὸς ησθ' ἀν δγων.
εὶ δὲ τάφου σκάπτεις, τὴν αἰδέσιμον παραθήκην,
καὶ τόδ' ἐπὶ χρυσῷ. δξιοι, εἰπέ, τίνος;

195.—Εἰς τὸν αὐτοῦ

Τοῦτος ζῶντας κατόρυσσε· τί γάρ ιακροὺς κατορύσ-
σεις,
δξιοι εἰσι τάφων, οἱ σὲ ζῆν εἰασαν οὗτω,
τῶν τῶν οἰχαρένων ὑβριστὴν καὶ φιλοχρυσον.

196.—Εἰς τὸν αὐτοῦ

Καὶ σύ, τάλαιν, παλάρησι τεῖτος ἢ μύστιν ἐδωδίην
δέξῃ θαρσαλέως, ἢ θεὸν ἀγκαλέσεις
χειρεσιν αἷς διόρυξας ἐμὸν τάφον, ἢ φα δίκαιος
οὐδὲν ἔχοντος πλέον, εἰ σὺ τάλαντα φύγοσσε.

BOOK VIII. 192-196

192

"I beseech thee, who passest by my tomb, by that God who protects strangers to say, 'May the like befall thee who did it.'" "I know not who lies in the tomb, but shedding on it a tear I will say, 'May the like befall thee who did it.'"

193

NEGLICITING all else, the bowels of the earth and the uttermost seas, thou comest lusting to get gold from my corpse. I hold but a corpse and the wrath of the dead. If anyone attack me to rob me of these things I will give him them gladly.

194

If I had given thee gold without the cognizance of any, wouldest thou not have kept for me what thou didst receive? Otherwise thou wouldest have been very wicked. But if thou diggest up a tomb, a solemn trust, and thus for the sake of gold, say of what art thou worthy?

195

Bury the living, for why dost thou bury the dead? They are worthy of burial, who thus allowed thee to live, insulter of the departed and luster after gold.

196

Whereto, shalt thou take boldly in thy hands the mystic food, or invoke God with those hands which broke into my tomb? The just, indeed, have no profit if thou dost escape the scales of Justice.

GREEK ANTHOLOGY

197.—Εἰς τοὺς αἴτους

Φησὶ Δίκη: "Τίς πλειτε, δτ' ἀλεσας θν λαγόνεσσος
σῆσιν ἔδωκα, νέκυν, γαῖα φίλη, φθίμενον."
"Οὐ γαίη μὲν ἐτίναξεν ἀτάσθαλος ὄλεσεν ἀνήρ,
καὶ φίλοκερδεῖτης εἴνεκα. τοῦτον ἔχε."

198.—Εἰς τοὺς αἴτους

Πρόσθε τάδ' ἡν δουνλα· θεός, νέκυς. ἀλλὰ θεός μὲν
Γλαος· εἰ δὲ νέκυς, δύνεται ὁ τυμβολέτης.

199.—Εἰς τοὺς αἴτους

Ἔντον σε δινήσουσιν Ἐρινύες· αὐτὰρ ἔγειρε
κλαύσομ' ὅποφθιμένους, κλαύσομ' ἄγος παλάμην.

200.—Εἰς τοὺς αἴτους

Λήξατε, τυμβοχόου, ναὶ λήξατε βένθεσι γαῖης
κεύθειν τοὺς φθιμένους· εἰξατε τυμβολέταιε.
νεκρῶν καὶ τάδε γ' ἔστι σοφίσματα, ώτ φιλόχρυσον
εὑρωσιν παλάμην, σήματα τοῖα χέειν.

201.—Εἰς τοὺς αἴτους

Τίς σ' ἀνέηκεν, ἀπληστε, τόσον κακὸν ὥντι τόσοιο
κέρδεος ἀλλάξαι, μηδὲ παρεσταστος;

202.—Εἰς τοὺς αἴτους

Στῆλαι καὶ τύμβοι, μέγα χαίρετε, σήματα νεκρῶν·
οὐκέτι κηρύξω μυῆμαστι τους φθιμένους,
ἥνικα τὸν περιφαντον ἐμὸν τάφον ὄλεσε γείτων.
Γαῖα φίλη, σὺ δέ μοι δέχνυσσο τοὺς φθιμένους.

197

Quoth Justice, "What faith is there, since thou, dear earth, hast destroyed him whom I entrusted to thy womb?" "It was not the earth that disturbed me; a wicked man destroyed me, and for the sake of gain. Lay hold on him."

198

Formerly these two were inviolate, God and the dead. God is merciful, but the destroyer of tombs will see if the dead is or not.

199

The Furies shall torture thee, but I will weep for the dead and for the guilt of thy hand.

200

Cease, ye builders of tombs; yea, cease to hide the dead in the depths of the earth. Give way before the destroyers of tombs. This is a device¹ of the dead to erect such tombs in order that they may meet with a hand that lusts for gold.

201

Who prompted thee, insatiable man, to exchange such a crime for such a gain, and that gain non-existent?

202

FAREWELL ye gravestones and tombs, the monuments of the dead! I will no longer proclaim the names of the dead on their tombs now that my neighbour has destroyed my handsome tomb. Dear Earth, I pray thee to receive the dead.

¹ The sense is obscure.

GREEK ANTHOLOGY

203.—Πρὸς τοὺς αἴτους

Σπῆλαι, καὶ πλακόεντες ἐν οὐρεσι, δρυα γηγάστω,
τύμβοι, καὶ φθιμένων ἀφθετε μυημοσύνη,
σιεσμὸς πάντα βράσειν, ἀμοῖς νεκύεσσιν ἀρήγων,
οἰς ἦπι χείρ ὅλοὴ ἡλθε σιδηροφόρος.

204.—Πρὸς τοὺς αἴτους

Ἡνίκα τὸν περίβωτον ἐπ' οὐραος, ἀγριε Τιτάν,
τύμβου ἀνερρήξω, πῶς ἔσιδες νέενας,
ἄς δ' ἔσιδες, πῶς χείρες ἐπ' ὀστέα, η τάχα κέν σε
τῇ σχέθον, εἰ θέμις ἡν τοῦσδ' ἔνα τύμβον ἔχειν.

205.—Πρὸς τοὺς αἴτους

Σήματα, καὶ σποδιή, καὶ δοτέα, οἱ τε πάρεδροι
δαίμονες, οἱ φθιμένου ναιστε τόνδε λόφον,
τόνδε ἀλετρὸν τίννυσθε, δες ὑμᾶς ἔξαλάπαξω.
τῶν δὲ περικτιόνων δάκρυον θρησκευ δοσον.

206.—Κατὰ τυρθαρύκων

Τύμβοι, καὶ σκοπιαῖ, καὶ οὖρα, καὶ παροδῖται,
κλαύσατε τύμβον ἔμάν, κλαύσατε τυμβολετην·
ήχῳ δ' ἐκ σκοπέλου πυρατηγορος ἀντιαχεύτῳ
τῶνδε περικτιόνων “Κλαυσάτε τυμβολέτην.”

207.—Ἐις τὸν αἴτον

Ἐτείνετε, ληίζεσθε, πακοὶ πακοκερδέες ἄνδρες·
οὕτις ἐπισχήσει τὴν φιλοχρημοσύνην.
εἰ τάδ' ἔτλης, πακοεργέ, πακοφρονος εἶνεκα χρυσοῦ,
πᾶσι τεὴν ἐπέχειν ἀρκαλέτην παλάμην.

203

Ye gravestones and broad tombs in the hills, the work of giants, and thou eternal memory of the departed, may an earthquake shake you all to pieces, coming to the aid of my dead, whom the destructive hand, armed with the pick, attacks.

204

WICKN, savage Titan, thou didst break into the famous tomb on the hill, how didst thou dare to look on the dead, and, looking on them, how to touch the bones? Verily they would have caught thee and kept thee there, if it were permitted to thee to share their tomb.

205

Tombs, and dust, and bones, and attendant spirits who dwell in the mound, take vengeance on the wicked man who pilinged you. How the neighbours weep for you!

206

Tombs, and summits, and hills, and passers by, weep for my tomb and weep for its destroyer. And may echo, that repeats the last words, cry from these neighbouring hills, "Weep for the destroyer."

207

SLAY and plunder, ye evil men, lovers of filthy lucre; none will check your love of money. If thou hadst the courage to do this for the sake of evil counselling gold, venture to lay thy rapacious hand on all things.

GREEK ANTHOLOGY

208.—Εἰς τοὺς αἴτους

Οὗτος ἔπερσεν ἐμὸν φίλον τάφον ἀλπίδει κούφη,
θυ μοῖνον εκτεανω ἀνθεὶ ἀπῆλθον ἔχων
καὶ τοῦτόν τις ἀλιτρὸς ἐσὶ παλάμαις ὄλέσσειν,
ἐκ δ' ὀλέσσαις τύμβου τῇλε βάλοι πατέρων.

209.—Εἰς τοὺς αἴτους

Τίς τὸν ἐμὸν διέπερσε φίλον τάφον, οὔρεος ἀκρηγ
τῆσδ' ἀναειρόμενον ἡλίκον ὁσσαπιης;
χρυσὸς ἥθηξε μάχαιραν ἢπ' ἀνδρίσις χρυσὸς ἀπ-
ληστον
κύμασι χειμερίαις ὄλεσσι ναυτιβάτην
κάμη χρυσὸς ἔπερσε μέγαν περικαλλέα τύμβου
ἀλπισθεῖς χρυσοῦ δεύτερα πάντ' ἀδίκους.

210.—Εἰς τοὺς αἴτους

Πολλάκις ναυτηροῖο δέμας πατέχωσεν ὄδητη
κύμασι πλαζόμενον, πολλάκις θηρολέτου·
ἥδη καὶ πολέμῳ τις θυ ὄλεσεν ἀλλ' ἐμὲ γειτων
χωσθέντ' ἀλλοτρίαις χερσὶν ἔπερσε τάφον.

211.—Εἰς τοὺς αἴτους

*Ω χρυσοῦ δολίσιο, πόσον κακὸν ἔπλεο θυητοῖς.
ζώσιν καὶ φθιμένοις χείρα φέρεις ἀδικῶν
οὶς γὰρ ἐμὸν τύμβου τε καὶ δοστα δῶκα φυλασσειν,
τῶνδ' ὑπὸ ταῖς μαραῖς ἔξολόμην παλάμαις.

212.—Εἰς τοὺς αἴτους

Πάντ' ἔθαμεν πεκύεσσι. τί παιζομεν; οὐτις ἐτ' αἰδὼς
ἐκ ζωντων φθιμένοις δέρκεο τοῦνδε τάφον,
οὐ γ' ἀλπις χρυσοῖς διώλεσε, τόσον ἔόντα
θαῦμα παρερχομένοις, θαῦμα περικτίσσειν.

208

This man, In vain hope, pillaged my dear tomb,
the only one of my possessions I carried away with
me. Let some other sinner's hands destroy him in
turn, and afterwards cast him afar from the tombs
of his fathers.

209

Who pillaged my dear tomb that rose so high
above this mighty mountain summit? It is gold
that sharpens the sword against the life of man, and
gold makes the greedy navigator to perish in the
wintry seas. I, too, this great and beautiful tomb,
was pillaged in the hope of gold. All other things
are second to gold in the eyes of the wicked

210

MANY a traveller has buried the body of a ship-
wrecked man found tossing on the waves, and many
a one the body of a man slain by beasts. Often has
an enemy buried him whom he slew in war, but my
neighbour has pillaged this tomb not the work of
his own hands.

211

O accursed gold, what an evil thou art for man!
Thou raisest the hand of the wicked against both
dead and living. For I perished by the accursed
hands of those into whose care I bequeathed my
tomb and bones.

212

All is dead for the dead. Why do we tribe? There
is no shame left among the living for the dead. Look
at this tomb, that was such a wonder to travellers and
the neighbours, destroyed for the hope of gold.

GREEK ANTHOLOGY

213.—Εἰς τὸν αὐτοῦ

Λέσποματ ἡσ φάρω, πεταμῷ δέμιας ἡὲ κύμοσσι
ρίψατε, ἡὲ πυρὶ δάψατε παυτοφάγῳ·
λαῖοιν ἢ παλάμησι φιλοχρύσοισι δέσθαι.
δεῖδια, τόνδε τάφοι τοῖα παθόνθ' ὄροιν.

214.—Ἄλλο

Δῆποτε Κῦρος ἀνὰξ βασιλήιον ὡς ἀνέψει
τύμβου ἐπὶ χρυσῷ, γράμμα τόδ' εὑρε μόνον·
“Οἴγειν ἀπλιγστοι τάφουντ χερός.” ὡς δὲ σὺ τόσον
σῆμα τόδ' οὐχ ὅσιατε οἴξας, δινερ, παλαμαῖς.

215.—Εἰς τὸν αὐτοῦ

“Οἱ κακὸι οὐ φθιμένοισι, τάχ' δε φθιμένοισιν ἀρίγοι·
δε δ' οὐδὲ φθιμένοι, οὕποτ' δε οὐ φθιμένοι.
δε δε σὺ τοῖς φθιμένοισιν ἔπει τάφον ἀξαλάπαξας,
οὕποτ' δε οὐ φθιμένοις χεῖρα φέροις ὁσίην.

216.—Πρὸς τὸν αὐτοῦ

Μαρτύρομ· οὐδὲν ἔχω· πτωχὸς μέκινε ἐνθάδε κεῖμαι·
μή μα τεῖς ἀτίσης τυμβοφόνοις παλάμαῖς·
οὐδὲ γὰρ οὔτοις ἔχειν χρυσὸν ταφος, ἀλλ' ἐδαχθη·
πάντα φιλοχρυσοις ἐμβατα· φεῦγε Δίκη.

217.—Πρὸς τὸν αὐτοῦ

Οἱ τύμβοι “Φθιμένοισιν ἀρήξατε” εἶπον ἀπαντεῖ,
τρίχ' ὁ λυσσήεις τόνδ' ἐτίκασσε τάφον.
οἱ μέκινες τύμβοισι· “Τί βέξομεν; αὐθις μέρθη
ώς ἐπὶ βουκτασίη γαῖαν ἀφεῖστα Δίκη.”

213

I beseech ye, if I die, throw my body into a river or to the dogs, or consume it in the all-devouring fire. That is better than to perish by hands greedy of gold. I am in dread as I look on this tomb which has met with this fate.

214

KING Cyrus once, when he opened a royal tomb for the sake of gold, found only this inscription: "To open tombs is the work of an insatiable hand." So hast thou opened this great tomb with impious hands (and in vain).

215

He who is evil to the living might, perhaps, help the dead, but who helps not the dead would never help the living. So thou, since thou hast plundered the tomb of the dead, wouldest never reach out a pious hand to the living.

216

I AVER I have nothing; it is a poor corpse that lies here. Do me no injury with thy tomb-slaying hands. This tomb next me never had any gold in it, but yet it was plundered. All is accessible to gold-seekers. Fly from hence, Justice.

217

The tombs all cried "Help the dead" when the furious spoiler was breaking up this tomb. The dead cry to the tombs, "What shall we do? Justice has left the earth and flown up to heaven again, even as she did at the first saying of oxen."

GREEK ANTHOLOGY

218.—Οροίς

Ἡλυθεν εἰς Ἀθῆν τις ὁ δ' ἀπτατο· οὐλος δλεσσος
 θῆρας ὁ δὲ πλεκτὸν νιέι τεῦξε δόμου·
 τούτων οὗτος ἀνήρ οὐ δεύτερον ἔργον ἔρεξεν,
 τόνδε τάφον βηξας χείρεσιν οὐχ οσίαις.

219.—Πρὸς τοὺς αἴτοις

Εἰ τόσον ἔργον δηγιρας δλιωλότι, οὐ μέγα θαῦμα·
 εἰ δὲ τόσον διέπερσας, ἀοίδιμος ἐσσομένοισιν
 καὶ σὲ τις ἐν μηγάλοισιν ἀριθμήσει κακοεργοῖς.
 τύμβου ἀναρρίξειν¹, δν καὶ τρομέουσι φουῆς.

220.—Πρὸς τοὺς αἴτοις

Χρυσδε μὲν Ροδίοισιν ἀπέκλυσε σοι δ' ἀπὸ τύμβων
 χρυσὸν φέρει σιδηρος, δι κακὸν φέρει
 δρυσδε' δρυσσε πάντας· η τάχ' ἀν σὲ τις
 τύμβος κ' ἐξολέσσει πεσών, ικνευστε δ' ἄριγοι.

221.—Εἰς τοὺς αἴτοις

Τύμβος ἔην· νῦν δ' εἴμι λίθων χύσιε, οὐκέτι τύμβος.
 ταῦτα φιλοχρόνοις εὐαδε· ποια δικη.

222.—Άλλο

Αλαῖ καὶ τεφρη γηνόμην, καὶ χεῖρας ἀλατρῶν
 οὐκ ἔφιγου· χρυσοῦ τίπτε χερειότερον.

¹ It is not known to whom he alludes.

² In antiquity.

218

One (Orpheus) descended to Hades, a second (Daedalus) flew, another (Hercules) slew beasts, another made a woven house for his son.¹ Not second² to those was the work of the man who broke down this tomb with his unholy hands.

219

If thou didst erect such a structure to the dead it is naught to marvel at, but if thou didst destroy so great a work posterity shall celebrate thee, and thou shalt be reckoned among the great criminals in having broken down a tomb that made its very murderers tremble.

220

It once rained gold on Rhodes,³ and the iron that brings evil brings gold to thee from tombs. Dig them all up, perhaps some tomb will fall on thee and help the dead.

221

I was a tomb, but I am now a heap of stones no longer a tomb. Such was the pleasure of the violators. What justice is this!

222

Alas! I was burnt to ashes and escaped not the hand of the wicked. What is worse than gold?

¹ Pindar's words (*OI.* vii, 84) that Zeus "rained gold" on Rhodes were at least generally understood literally, whether he meant them to be so understood or not.

GREEK ANTHOLOGY

223.—Πρὸς τοὺς αἴτους

"Ἄζομαι μυδρομένης γυνεῖς ὑπέρ, εἰ σε τις ἔτλη,
τύμβε, χαμαὶ βαλέειν οὐχ φύσας παλάμας.

224.—Πρὸς τοὺς αἴτους

Τύμβος ἄγω, σκοπεῖ τις ἀπ' οὔρεος ἀλλά με χείρες
θῆκαν ἵσον δαπέδῳ· τις ταῦτα μνωξε νόμος;

225.—Εἰς τοὺς αἴτους

Οὗτος ἐμὲς δόμος ἡνὶ μλωλότος ἀλλὰ σίδηρος
ἢλθ' ἐπ' ἐμῷ τύμβῳ· σὸν δόμον ἀλλος ἔχοι.

226.—Εἰς τοὺς αἴτους

Τὴν σκαπάνην ἐπ' ἀρουραῖ, ἐμῷ δ' ἐπὶ σήματι
βάλλειν
δάκρυα, μὴ παλάμας· ἦδε δίκη φθιμένων.

227.—Εἰς τοὺς αἴτους

Τὴν σκαπάνην ἐπ' ἀρουραῖ ἐμοῦ δ' ἀποχάζεο
τύμβου,
χάζεο· οὐδὲν ἔχει πλὴν ζακότων νεκύων.

228.—Εἰς τοὺς αἴτους

Εἰ σ', ἀπληστε, τάφων δηλήμονα τοῖον δώλπων,
πάσσαλος ἀν τῆδε καὶ τροχὸς ἐκρέματο.

229.—Εἰς τοὺς αἴτους

Τίπτε μὲν ἀνοχλίζειν κενέδην τάφον; δοτέα μοῦνα
κεύθω καὶ σποδιήν τοῖσι τέπερχαμένοις.

223

I AM ashamed for the race of men if one ventured,
O tomb, to cast thee down with unholy hands.

224

I WAS a tomb, a watch-tower on the mountain, but
the hands of man laid me level with the ground.
What now enjoined this?

225

This was my home after death, but iron attacked
my tomb. May another possess thy home

226

Use the mattock for husbandry, but on my tomb
shed tears and lay no violent hands. That is justice
to the dead.

227

Use the mattock for husbandry, but retire from
my tomb. It contains naught but the wrathful
dead.

228

If I had known, thou man of greed, that thou
wert such a destroyer of tombs, a stake and a wheel
had hung here.

229

WHY dost thou disturb me, an empty tomb? I
contain nothing for those who attack me but bones
and dust.

GREEK ANTHOLOGY

230.—Εἰς τοὺς αὐτούς

Τύμβος θύρα, τύμβων πανυπέρτατος ἀλλ' ἐμὲ φέξει.
ὅς τινα τῶν πολλῶν, ἀνδροφόνος παλάμη·
ἀνδροφόνος παλάμη με διώλεσσε· λιήξατε τύμβων,
θυητοί, καὶ κτερέοι· δεῦτ' ἐπὶ νεκρά, κύνες·
δεῦτ' ἐπὶ νεκρά, κύνες. χρυσοῦ διφήτορες ἀνδρες
ἡδη καὶ νεκύων χρυσολογοῦστε κόνιν.

231.—Εἰς τοὺς αὐτούς

*Ἄλλος τύμβον ἔγειρε, σὺ δὲ ὄλεσσας· ἄλλος ἔγειρος
σὸν τύφον, εἴης θέμις· ἄλλος ἔραξε βάλοι.

232.—Εἰς τοὺς αὐτούς

*Ἡδη καὶ νεκύεσσιν ἐπέχυραν οἱ φιλόχρυσοι·
φεύγετε δὲ τύμβων, εἰ σθνοι, οἱ φθιμανοι.

233.—Εἰς τοὺς αὐτούς

Τίππε μὲν ἀνοχλίζεις; νεκύων ὑμετηνὰ κάριγα
μοῦνα φέρω τύμβων ὅστεα πλοῦτος ἄπας.

234.—Εἰς τοὺς αὐτούς

Δαίμονας, οἵ με ἔχουσιν, ἀλεύεο· οὔτε γῆρας ἄλλος
τύμβος ἔχω· τύμβων ὅστεα πλινθοῖς ἄπας.

235.—Εἰς τὸδε αὐτούς

Ἐι χρυσοῦ δόμος ἡει δλος τάφος, ὁ φιλόχρυσος,
οὕποτοτ' ἔδει τοίην χείρα φέρειν φθιμένοις.

230

I AM a tomb surpassing all other tomos in height,
but murderous hands opened me as if I had been
one of the many. Murderous hands destroyed me.
Cease from building tombs and celebrating funerals,
ye mortals. Come to the bodies, ye dogs! Come to
the bodies, ye dogs' Seekers after gold gather
gold now from the dust of the dead too.

231

Another man erected the tomb, and thou didst
destroy it. Let another erect thy tomb, if Heaven
permits it, and another lay it low.

232

Now the gold-seekers attack the dead, too. Fly
from your tombs, ye dead, if ye have the strength.

233

Why dost thou heave up my stones? I contain
nothing but the feeble dead. The tomb's sole riches
are bones.

234

Avoid the wrath of the spirits who haunt me, for
I contain nothing else; the tomb's sole riches are
bones.

235

If the whole tomb were built of gold, never, ye
gold hunters, should ye thus have laid hands on
the dead.

GREEK ANTHOLOGY

236.—Εἰς τοὺς αὐτοὺς

Λίθη καὶ σιγὴ νεκύων γέρας δὲ δὲ ἀλάπαξεν,
οὗτος ἐμὸν πολλοῦ θῆκεν ἀεισμα τάφον.

237.—Ομοίως

Πίντ' ἔχετε ζώοιτεν ἐμοὶ δὲ διάργοι τε φίλοι τε
λᾶς τῷ φθιμένῳ φείδεο τοῦ νέκυος.

238.—Ιπρὸς τοὺς αὐτοὺς

Οὐ χρυσοῦ δόμος εἰμί· τί τέμνομαι; αὐτὸς δύωγε
τυμβοῖ, διν δχλίζεις· πλοῦτος ἐμοῦ νέκυεσσ.

239.—Ομοίως

Τύμβος δύω κλέος ἡτα περιετέθυντον ἀνθρώπων·
νῦν δὲ εἰμὶ στήλη χειρὸς ἀλεπροτάτη.

240.—Εἰς τοὺς αὐτοὺς

Εἰ λίην φιλόχρυσον ἔχεις κέαρ, ἄλλον ὄρύσσειν
χρυσὸν· ἐμοὶ δὲ οὐδὲν πλὴν φθιμένων κτερέων.

241.—Ομοίως

Μὴ δειξῆς μερόπεσσοι γυμνὸν νέκυην, οἱ σε γυμνώσει
ἄλλοι· ο δὲ χρυσὸς πολλάκις ἐστὶν δναρ.

242.—Εἰς τοὺς αὐτοὺς

Οὐχ ἔλιτρος ἡ βροτοῖσι βροτοὺς ἐπὶ χεῖρας ἴσλλειν,
ἄλλα καὶ ἐκ νεκυῶν σπενδετε χρυσὸν ἔχειν;

236

Forgetfulness and silence are the privileges of the dead. But he who despoiled me has made my tomb a theme of song for many

237

Ye have all ye wish, ye living, but I, the dead, only my few dear stones. Spare the dead

238

I am not a house of gold. Why am I broken? The tomb thou breakest to pieces is but a tomb. All my wealth consists of corpses.

239

This tomb was the glory of the neighbouring peoples, but is now the monument of a most wicked hand.

240

If thy hand lust too much for gold, dig up other gold. I contain nothing but the remains of the dead.

241

Show not to men the naked corpse, or another shall strip thee. Often gold is but a dream.

242

Was it not enough for men to lay hands on men, but from the dead, too, ye strive to get gold?

GREEK ANTHOLOGY

243.—Ομοίως

Τιμετέροις τύμβοισιν ἀρήξατε, οἱ τόδι ὄρῶντες
σῆμα δαιχθὲν δοσο. λεύσατε τυμβολέτην.

244.—Εἰς τὸν αὐτοῦ

Τίς με τὸν δέξαιονος ἀκενήτοισι λίθοισι
κενθόμανον θυητοῖς δεῖξε πάνητα νέκυν;

245.—Ομοίως

Τίππε τάφου διάκερσας ἐμόν, τάλαν; Ήτι διακέρσαι
σοι γα θεὸς βιοτὴν, ὃ φιλόχρυσον ἀγος.

246.—Εἰς τὸν αὐτοῦ

Μύθος Τάρταρος θεού, ἔτει τάφου οὐκ ἀν δοξεν
οὗτος ἀνήρ· οἷμοι, ὃς βραδύπονες σύ, Δίκη.

247.—Ομοίως

Πε βραδύπονη σύ, Δίκη, καὶ Τάρταρος οὐκέτι δεινός·
οὐ γὰρ ἀν οὗτος ἀνήρ τόνδι ἀνέψει τάφου.

248.—Εἰς τὸν αὐτοῦ

Ομοσα τοὺς φθιμένους, καὶ ὡμοσα Τάρταρον αὐτον,
μήποτε τυμβολέταις εὑμενές δημα φέρειν.

249.—Ομοίως

Οὔρεα καὶ πρῶνες τὸν ἐμὸν τάφου ὡς τιν' ἔταιρον
κλαύσατε· πᾶς δὲ πέσοι τῷ αφε τεμόντε λίθος.

243

Come to the help of your tomb, ye who see this great tomb laid waste. Stone the despoiler.

244

Who exhibited me to men, the poor corpse hidden for ages by undisturbed stones?

245

Why hast thou, wretch, despoiled my tomb? So may God despoil thy life, accursed hunter after gold!

246

Tartarus is, then, a myth, or this man would never have opened this tomb. Alas! Justice, how slow are thy feet.

247

How slow-footed art thou, Justice, and Tartarus is no longer a terror. Or else this man had not opened the tomb.

248

I awoke by the dead, and by Tartarus itself, never to look with kind eyes on despoilers of tombs.

249

MOUNTAINS and hills, weep for my tomb as for a friend. Let every stone fall on him who broke into it.

GREEK ANTHOLOGY

250.—Ἐὰς τοὺς αἴτους

Πλούσιος εἴμε πένης τύμβῳ πολύν. ἔνδον ἀχρυσος
Ισθὶ καθυβρίζων μικρὸν ἀσυλότατον.

251.—Ομοῖος

Κάν στῆς πυθμένος ἄχρις ἐμοὺς κευθμῶνας ὄρύσσων,
μόχθος σοὶ τὸ πέρας ὅστεα μοῦνον ἔχει.

252.—Ἐὰς τοὺς αἴτους

Τίμαντε, τέμνετε ὁδὸς πολύχρυσος γὰρ ὁ τύμβος
τοῖς ποθέουσι λίθους· τάλλα δὲ πάντα κόνις.

253.—Ομοῖος

Γαῖα φίλη, μὴ σοῖσι θανόνθ' ὑποδέχουσσο κόλποις
τὸν τυμβωρυχίην κέρδεσθε περπόμενον.

254.—Ομοῖος

Τύριστής δπ' ἔμ' ἥλθε τὸν οὐ ζώοντα σιδηρος·
καὶ χρυσὸν ποθίων εὑρε πένητα νέκυν.

BOOK VIII. 250-254

250

I AM a rich poor man, rich in my tomb, but within lacking gold. Know that thou insultest a corpse that hath no booty at all for thee.

251

EVEN if thou stayest digging up my recesses from the bottom, the end of all thy labour will be to find but bones.

252

BREAK, break here; the tomb is rich in gold to them who seek stones. Otherwise it hath but dust.

253

DEAR Earth, receive not in thy bosom, when dead, the man who rejoices in gain gotten from breaking into tombs.

254

The profaning steel attacked me, the dead, and seeking for gold, found but a needy corpse.



INDEXES



GENERAL INDEX

The references, unless otherwise stated, are to Book VII
epit. = epitaph.

- Aihera, town in Thrace, 220
 Aihila, mother of Thamus, 200
 Aihila, split on 200
 Aihila, of Attica, daughter of
 Attalus, her name 619
 Attalus, Attic name, 2
 Attalus, 186, 21, 482, 486, 488,
 500 502 520, 522
 Achilles, split on 42, 143
 Achaea, town in Macedonia, 332
 Actaeon (devoured by his dogs),
 24
 Admeton, Corinthian admiral,
 c. 420 bc, 347
 Adonis 467
 Aegae, King of Argos and
 Mycenae, 431
 Aegeas, town in Macedonia, 330
 Argus 272
 Argus, 246
 Ariane, town in Thrace, 225
 Arachnion split on 160 40, 411
 Ajax the greater split on 14—153
 Alcibiades, 414
 Alcman, Lyric poet, 7th century
 bc, split on 18, 19, 700
 Alexandria, 78, viii, 101
 Alexander the Great, 196, 343, split
 on 239 240
 Ambraea, 23
 Amnis oracle of 647
 Amphipolis, 485, bird 706
 Anacharsis, split on 97
 Anacreon split on 23—33
 Anaxagoras, pre-Socratic philo-
 sopher, split on 94, 96
 Anaximenes, philosopher of the
 school of Heraclitus, split on
 123
- Anaximenes 63,
 Anaximil of Cymophos, split and
 single part, split on, 104
 Ant. of 660
 Antipatos of Rhodos (r. leader of
 Ant. 619, split on 420
 Antisthenes Cyclophilosopher,
 split on, 118
 Antioch 244
 Aces, river in Euboea, 306
 Arcesilaus, Academic philosopher
 split on 14
 Ardiades, King of Macedonia, 34
 Ar. — in Syria and Anatolia, 200,
 202; territory 200, 201, 302, split
 on 100, 166, 374
 Arcurus (Rocky rising and getting
 dangerous for navigation), 305,
 309, 405 503, 632
 Arctous, fountain in Macedonia,
 61
 Argo 537
 A. — (site unknown), VIII, 156
 Aristides, VII, 21
 Aristotle, Plato's original name,
 60
 Ariannides, Memonian hero, 7th
 century bc split on 101
 Ariadne (mother of Theseus), 51
 Ariadnean, split on, 30
 Aristoteles split on 7
 Aranaria lake in Lydia, 701
 Arete, income of Isogonoi 52 54
 Areop., vot to Peloponnes, 42
 Aratus, town in B. Lydia, 627
 Aster a youth beloved by Plato,
 680 670
 Atalanta, 413
 Atarne, town in Lydia, 56

GENERAL INDEX

- Basil. No. VIII. 3-11
 Bathytis, Name of Aserton, 30,
 31
 Battus (son of Battus and
 member of noble family of Ital-
 lidates) = Callimachus, 47
 Battus, father of Callimachus, split
 on, 525
 Battusophis and Pyrgon 603
 Bassos, town in Macedonia, 390
 Bias of Priene, one of the seven
 sages, 81, split on, 80-81
 Bosphorus, 189, 65, 67, 380
 Bupreus, names of Hippocast, 404
 Cabiri, priests of, 720
 Cabritus, 217
 Caesar (ancestor which) 638
 Camara in Capadoccia, VII. 3 ff.
 Callimachus, 525, split on, 41,
 42, 45
 Candaules, King of Lydia, split on,
 557
 Cappadocia, VIII. 131, 136, 138, 147
 Carpathian Bos, near Rhodus, 384
 Cesara, Steleborn buried at, 76
 Coys, 470
 Corbarus, 40, 60, 70
 Chace in Rethra, 68
 Chaireos (names of), split on the
 name, 245
 Charcl, Abtissed general 4th
 century B.C., 69
 Charon, 66, 67, 68, 265, 300, 303,
 371
 Chilon of Sparta, one of the seven
 sages, 81, split on 83
 Chitinae place in Etruria, 529
 Chios 3 (60) 5 v
 Chrysippus, Stoic philosopher, split
 on, 206
 Chrysolom, St. John VIII. 1
 Cithnus of Lemnos, one of the
 seven sages, 81 split on, 84
 Cleonides of Ambracia, Aca-
 dian philosopher, 47
 Cratius 405
 Troy in 377, 404, 700
 Delphi 514
 Delphion, town in Ionia, 217
 Delos 53
 Demetus, 54
 Deloth 98, split on those who
 perished at destruction of 200,
 493
 Cos, 418, 419, 687
 Crates, Lydian philosopher, split on,
 43
 Crete, bad name of, 651
 Cybele, priestess of, 720; see
 Phœnix
 Cyrene, mountain in Arcadia, 390
 Cyrene town in Acilla, 294
 Cyreneurus, brother of Arachylus
 74
 Cyclocephalus (battle of), split on
 the name, 247
 Cyrus, split on three days in a
 battle of, 208
 Cyrus, 6-7 3x4 242
 Cyrus, X. 3 of Persia, VIII. 244
 Cyzicus, 242, 308
 Dardanus VIII. 210
 Dara, see 214
 Daribar, 468
 Da, wild, mythical shepherd, 246
 Daras 4
 Demeuter priestess of, 720
 Demosthenes Philocorus, statesman
 and writer split on, 118
 Demosthenes split on, 66-69
 Dio of Syracuse split on, 28
 Docassara in Cilicia, VIII. 184,
 196
 Dryogenes split on 63-64, 718
 Dr. (eldest) father of Mithridates,
 3
 Drusogram, reported father of
 Dr. (not 6)
 Drusus in town in Phrygia 320
 Dryope in Herla, 46
 Lycus, town in Armenia, 446
 Hyrcania in Media, 266
 I. 2 v 23
 Eudoxos, VIII. 24; split on, 123,
 24
 Euclidensis, VIII. 29
 Euclidensis (math. poet), 5th
 cent. BC split on 52, 125
 Euphorbus split on 870
 Euphrates split on 72, 140
 E. Amasis, town in Libya, 687,
 695
 Eratosthenes, geometer and astro-
 nomer, 3rd century B.C., split
 on, 78
 Herakles settled in Pocula, split
 on, 214, 240

GENERAL INDEX

- In Legend.** 407
Bioithonios, son of Hephaestus and father of Procris, 210
Birds (in Index of Authors),
 epít. on 11-18, verses on a
 book of Herodotus, 7-3
Bryns, 188, 377, 745, 791, 109
Bureaucrat of *Linus*, astronomer
 4th century B.C. epít. on 744
Burnupus, mythical founder of
 Thrace and Mysia, 6-5
Burzurion, father of Asachytus, 10
Buoi pides, epít. on, 43-51
Buzetos river, in Lacoonia 783
Buryomedon (son of the P.O.
 6th epít. on) 740, 258
Kurypyle, name of Andromach, 27,
 31
Roxius Noe, 5.0, 812
Cambyses in Ctesiphonia, 4-7-418
 (cont.) 600
 on 4, 402
Cambyses in Egypt, 108
Camis, river near above, 40
Cambyses, king son N. of Indus
 of 6th c. 400
Cambyses (in Index of Authors),
 epít. on, 30
Cambyses or Julian orname., 304
Cambyses, epít. on, 108

Cambyses setting of *Andromach* for
 his queen, 272, 602, 640
Cambyses, river in Thessaly 642
Cantor epít. on, 107-140, 161, 162
Cantus 16
Cape of Troy 210
Cape Isopont, 640
Care 77-1, near Nineveh grottoes, 188,
 temple of, at the 188
Catocles (Cnossian which town
 of the name), 748
Catocles, 188, 190, 214
Catocles (Panticum, pupil of Plato
 and Aristotle, epít. on, 114
Catocles (of Ephesus), epít. on, 79,
 127, 128, 479
Catocles of Hellenaeumus, tragedian
 poet, epít. on, 80
Catocles, Informal 404, 545
Catocles, a *laoude*
 (cont'd. epít. on) 52-55
Catocles, wife of the Cyclo-
 Crates, epít. on 4-3

Elphobates, 550, 558; epít. on,
 10
Elpyrian, lambic poet, 8th cen.
 (cont'd. epít. on, 445-455, 550
Fomos 2-5 epít. on 1-7
 stratos, setting of, unfavourable to
 design, on, 669
Byzantium, 188, 407, 547, 556,
 6-3, 7-2
Myroton, general under Justinian,
 601, 602

Julians in Rhodes, 716
Jyous, lyric poet, 8th century
 P.C., epít. on, 714, 745
Leatio, island, 600, 60-600
 1-8, ancient town near Brugge 1
Lubomirski, certain leader in the
 1648 epít. on 328
Ind, 303
 he forced into a halter by Hera,
 184
Ionian Sea, 498, 624
Iota, Illyrian local st., 1-2
Ioma, battle of, epít. on the fallen,
 240

Julius, the emperor, epít. on, 747
Justinian, 602

Keys of Cyprus, small islands, 734

Lacydes, Peripatetic philosopher,
 epít. on 100
La-bes, father of Alyaces, epít. on,
 1-2
La-la the famous courtesan, 233
 epít. on 216-220
La-lio, Alexander of Pella, 504
La-mos, 40-1 (cont'd. 2-624)
La-mos and Leo, epít. on, 646
La-mos, King of Boarta, epít. on,
 240, 341x, 417
La-mos of Paronum (in Index of
 Authors), his epít. on himself
 71-2
Lashos, 601
 (cont'd. 618)
Lame mythion; numidian, epít. on,
 0
Lame, in Italy, 7-8
Lamia, Herod buried in, 55
Lamia daughters of review by
 Antiphanes 84, 76, 78, 81, epít.
 on 361, 362

GENERAL INDEX

- Lycabitis, town in Epirus, 907
 Lycaetus, town in Crete, 448, 449
 Lycon, Per petilio philosopher, split on, 112
 Macedonia, Euripides' tomb in, 46, 49, 51
 Macches, comic poet, 3rd century B.C., 708
 Magnesia ad Maeandrum, 74, 224-227
 Malice, cape, 214, 275, 544, 644
 Mardonius of Asia, physician, 3rd century A.D., split on, 164
 Mardonius 896
 Maelium, the, VIII, 184
 Maera split on her cultures, 384
 Magra, 124, 104, 847
 Magistrate, flame of Ascanius, 26, 27
 Magistrate, Armenian war, killed at Thermopylae, split on, 877
 Magister (in Index of Authors), split on, 4 6-12 431
 Magister, son of Oenaeus, 481
 Mage father of Hecate's
 Magistrate, son of Iaco 303
 Memphis, 78
 Melander split on, 270
 Menippus of Gadara, cynic philosopher and satirical writer, 4th century B.C., 47
 Meriones, Cretan leader in Iliad, split on 322
 Meteoro 436
 Methymna in Lebaea, 531
 Meteora, mountain (the uncertain), 495
 Midas, King of Phrygia, split on, 153
 Miletus, 492, 581
 Minos 168, 384, 448, 644, 727
 Mitylene, 718
 Minimum, L., destroyer of Corinth, 297
 Museion, son of Eumolpus mythical, poet and priest, split on, 615
 Mycale Mt. in Asia Minor, opposite Lebaea, 397
 Nausaratus, brother of St. Basil, VIII, 158, 159
 Neocles, name of the fathers of both Epicurus and Themistocles, 72
 Nestor, split on, 144
 Nisus, 70, VIII, 94
 Note, 286, 743 split on, 630, 649
 Nomina (in Index of Authors), split on hercules, 716
 Nysa in Lebaea, 486
 Oeagrus, father of Orpheus, 19
 Oedipus, split on his sons, 296, 399
 Olympos, 825
 Orestes, Herod buried at, 54
 Orion, setting of, dangerous for navigation 273, 395
 Orpheus, VIII, 818, split on, 8-10, 8-7
 Ossa Mt. in Thessaly, 258
 Ostracism 816
 Olympia of Sparta, 480, 481, 826, 741
 Oxian Islands at the mouth of the Achelous, 626, 634
 Paches, Athenian general in Peloponnesian war, 614
 Pac, 535
 Paros 861
 Parthenon, grammarian, 3rd century A.D. 327
 Patroclos, split on, 143
 Pegasus, see Bellerophon
 Peleus, 3
 Pele, in Macedonia, 44
 Penias river in Thessaly, 249, 600
 Perimedes of Corinth one of the seven heroes, 81, split on, 816, 821
 Persephone, 126, 149, 382, 384, 387, 442, 443, 607, 608, 661, 687
 Phaedra, Plato's friend, 100
 Philætron port of Athens, 5-6
 Pherecydes of Syros, early philosopher, split on, 94
 Philostratus, poetess, split on, 348, 450
 Philip II., King of Macedon, split on, 238
 Philistines King of Macedon 247
 Philostratus, Pythagorean philosopher split on, 26
 Philostratus, favourite of Antony, split on, 845
 Philostratus, home of Satyric drama, 87, 707
 Phoenix, 718

GENERAL INDEX

- Phthisis, in Thessaly, 529, 544
 Phytia, mythical Thracian princess, 708
 Phrygia, split into, 54, 55
 Piraeus, fountain at Corinth, 313
 Pisa, 590
 Pitane in Locris, 225, 231
 Pitane of Mylene, one of the seven sages, 81; epiphany of, 68
 Pitane, battle of, epiphany on the Isthmus, 21, 233; earthquake at, split on the isthmus, 200
 Platea, battle in Boeotia, 21, 179
 Platea, meeting of, dangerous for navigation, 634
 Platonius, A Macedonian philosopher, split on, 403
 Polydorus, Athenian rhetor., 5th century B.C., 346
 Polydamas in Macedonia, 494
 Polydora, split on, 38
 Polydora, 100; epiphany, split on, 341
 Polydora, 100; split on, 100-102
 Polydora, 100; first Greek to perish in Trojan war, split on, 14, 103
 Pythagoras, 184
 Pythian cult of the Egyptian princess, 281
 Pythia, 379
 Pythia, famous before 3rd century B.C., split on, 412
 Pythia, tragic prophet, split on, 676
 Pythia son of Achilles, 205
 Pythagoras, 93, 424; on, 4-123
 Pythagoreans 545
 Pythia, many sons, 222, 228
 Pythagoras 714
 Pythia, son of Myrcinus, dramatic poet, 4th century B.C., split on, 4-4
 Rhodes, VIII, 220,
 Salamis, battle of, 70, 237, split on the isthmus, 204; 341
 Salamis in Cyprus, 6, 726
 Samos, 163-166, 460
 Sappho, 7, 8; split on, 14-17, 607
 Sandanapatus split on, 523
 Saorgis in Lycia, 350
 Scyros in Island of Aegean, 730
 Scythian Sea, E. of Isthmus of Corinth, 496
 Sebol place in Phthiotis, 629
 Seriphratia, 748
 Sidon, 462
 Sibona, 509
 Sibona, statues of, on tomb, 401, 710
 Sicyophanes, VII, 110
 Simeonidae, family of Anacrusis, 35, 27, 29, 31
 Smyrna, 394
 Somatos, split on, 96, 619
 Somatos, one of the seven sages, 81; split on, 100, 87
 Sophilos, fat son of Amphictyas, 21
 Sophilos, split on, 21, 22, 26, 37
 Soli, 4610, tragic poet, 707
 Sparta, Isthmian cult by Achaeans, 721
 Sperchios, river in southern Thessaly, 377
 Spomopius, disciple of Plato, split on, 1
 Stachirius, lyric poet, 7th and 4th centuries B.C., split on, 78
 Strato, Peripatetic philosopher, split on, 1
 Styxion, 708
 Styx, split on those slain by, 318
 Styx, 318, split on those slain by
 Styx, 318, 321
 Styx, one of the Cyclades, 542
 Tanagra, 414
 Tannus (Liber), 496
 Ta, in on, VIII, 104
 Taras in Achaea, some of it lost in 461
 Taras, 309
 Taras, 442, 512
 Telchines or Serbos flute-player, 4th century B.C., split on, 100
 Telos flute-player, split on, 7-9
 Timonides of Illyria, tragic and poet, 5th century B.C., split on, 318
 Timon the misanthrope, split on, 3-3, 120
 Tonos, town in Macedonia, 502, 710
 Thales of Miletus, one of the seven sages, 81; split on, 52-55
 Thales, 534
 Thermiada town in Thessaly, 544
 Therasia, river in Thessaly, 414
 Thesbes in Boeotia, 640
 Thesbes in Italy near Tarantum, 972

513

L L

GENERAL INDEX

- Thebes, the hundred-gated in Egypt, 7
Themistocles, 306, split. on, 73-74,
235-237
Theodosius, emperor, VIII. I, 66
Theophrastus, split. on, 110
Thermopylae, battle of, 677,
split. on the main, 243, 343, 349,
391, 436
Therondos, 727
Thespia, father of Greek tragedy,
split. on, 410
Thyridae, 425
Thysaea, battle of, between Argives
and Spartans, split. on Index,
244, 430-432, 596, 720, 731
Troybonitus, VIII. 29
Tyre, 286, 417-419, 423, 442
Tyrrenean Sea, 643
Urasia, the Moon, 616
Virtue (Arete), 145, 146
Xenocrates, disciple of Plato, split.
on, 102
Xenophanes, split. on, 97, 98
Xola or Xoli (uncertain where),
VIII. 148, 150
Zeno, Eleatic philosopher, split. on,
122
Zeno, Stoic philosopher, split. on,
117, 118
Zeno, tomb of, in Crete, 275, 746
Xenias (protector of strangers),
275, 519, 540, esp. VIII. 482

**INDEX OF AUTHORS INCLUDED IN THIS
VOLUME**

III. THE WORKS OF MELBOURNE

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(For explanation of these terms, & instructions to vid. 1, page 7.)

INDEX OF AUTHORS

INDEX OF AUTHORS

- Nicias (M, 3rd cent. B.C.), 200
 Nicomachus (M), 299
 Nozzi (M, 3rd cent. B.C.), 414, 718
- Palladas of Alexandria (Ag., 5th cent. A.D.), 807, 810, 881-888
 Pamphilus (M, date unknown), 201
 Pandates (M, date unknown), 653
 Parmenton (Ph.), 133, 184, 230
 Paulus Alentarius (Ag., 6th cent. A.D.), 4, 807, 860, 863, 868, 897, 900
 Paxes (M, circa 800 B.C.), 445, 487, 501, 503, 710
 Plautinus (M, circa 800 B.C.), 730
 Plautius (M, date unknown), 107, 437
 Philiscus (M, date unknown), 660
 Philinus (M, 2nd or 3rd cent. B.C.), 537
 Philistae of Samos (M), 481
 Philoponus of Thessalonica (2nd cent. A.D. ?) 148, 234, 302, 352, 380, 385, 394, 406, 554, 602 (?)
 Philotheus the Tlepolemus (Ph., 1st cent. B.C.), 222
 Phrynia (Ph., 1st cent. A.D.), 18
 Phryander (3rd cent. B.C.), 804
 Phaco (M, 4th cent. B.C.), 90, 100, 250, 259, 266, 268, 269, 280, 290, 370
 Polycrates (M, 2nd cent. B.C.), 297
 Pompeius the younger (date unknown), 210
 Posio Apoll. (M, 3rd cent. B.C.), 170 (?) 207
 Proclus (5th cent. A.D.), 351
 Ptolemaios (M), 314
 Pythagoras, 740
- Ebiades (M, circa 200 B.C.), 815 (?)
 Sappho (M, 7th cent. B.C.), 489, 556
 Serapion (Ph.), 400
 Similes (M, 4th cent. B.C.), 21, 22, 60, 103, 202, 347
 Simonides (M, 5th cent. B.C.), 24, 25, 77, 177, 248-254, 263, 264, 254b, 258, 270, 296, 300, 301, 302, 344, 348, 349, 481 (?) 442, 443, 496, 507-516, 577
 Sophronius the Patriarch, 670, 680
 Statyllius Flaccus (Ph.), 206, 342
- Thallus (Ph.), 188, 378
 Theronites (M, 3rd cent. B.C. ?), 444, 460, 727
 Thesaurus, 202, 688 (?) 659
 Thesaurus (dt., 3rd cent. B.C.), 292, 400, 439, 479, 527, 528, 530, 722, 732, 738
 Theodore Proconul (Ag.), 666
 Theon (father of Hypatia, 6th cent.) 202
 Theonotria (Ag.), 619
 Thucydides (the historian), 48
 Thyellus (date unknown), 223
 Tullius Lævius (Ph., probably a Freeman of Cleonai), 17, 294
 Tyrran (M, 2nd cent. B.C. ?), 100, 211, 433, 478, 720
- Xenocritus (date unknown), 201
 Xenophantes (6th cent. B.C.), 190
- Zenodotus (3rd cent. B.C.), 117, 315 (?)
 Zeno (Ph., 1st cent. B.C.) 365

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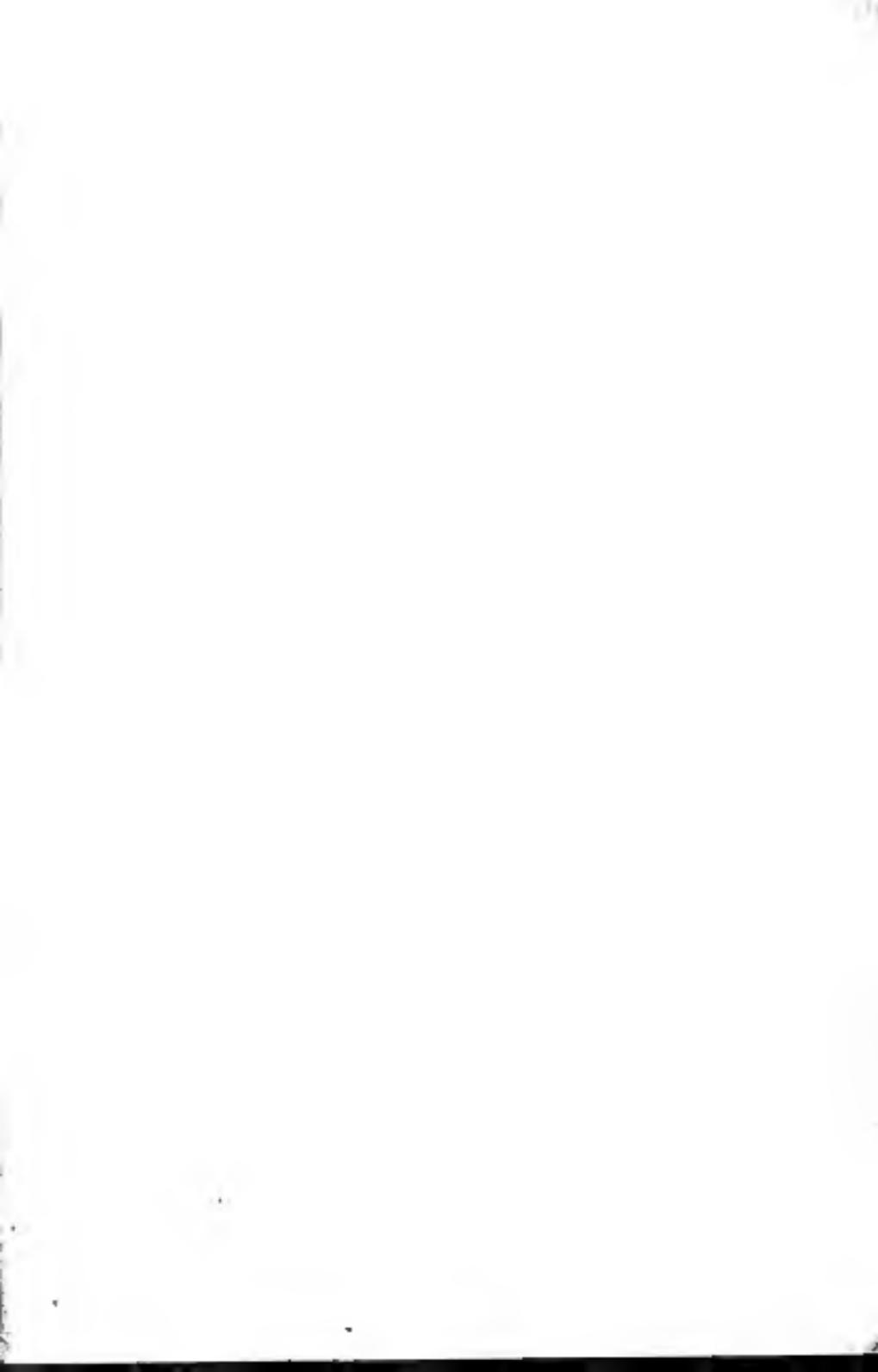
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